

THE
ANATOMIE OF
SORCERIE.

VV HEREIN THE
WICKED IMPIE-
tie of Charmers, Inchan-
ters, and such like, is dis-
couered and confuted.

BY
JAMES MASON, Master of Artes.



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SOLICITORS

AND
THEIR
WIVES

AND
THEIR
CHILDREN

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To the Reader.



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Thou maiest maruaile (gentle reader) what hath mooved mee (after so many zealous and learned Diuines) to take in hand this treatise against sorcery. Wherefore I haue thought it good to certifie thee (in some measure) of my meaning herein. It was my chance to fall into communication with a notable supporter of those wicked vanities, which are spoken against in this booke: who not contented to practise the same himselfe, went about to perswade others thereunto: and to that end had framed reasons and arguments to uphold his assertion. Which when I heard, and understood, considering that he was a man of place, and some learning, and therefore might preuaile the more in this mischionous denise: I determined to search out what authors had written concerning that matter. But finding them all that I could hit upon to be more occupied in making inuectiues against sorcerie in generall; then in particular setting downe what it was, or wherein it consisted: thereby leaving a dore open to these vaine and wicked men to creepe out at: by reason the chiefe grounds were not taken away, wheron they stand. Therefore I resolved to make some treatise of mine own. And because I thought I should haue thereby fit occasion, both to answer his arguments, and also to speake of other matters very meete and necessarie in this case: I made choice of this text in the

To the Reader.

Actes of the Apostles: and so much the rather, for that it was a place alleadged by the aforesaid partie himselfe: that so I might (as it were) vna fidelia duos parietes dealbare. That is (as we say) stoppe two gappes with one bush; both answering to the aduersaries reasons, and likewise opening the meaning of the said place, to all such simple and true meaning Christians, as should heare or reade the same. Howbeit at the first I had no such purpose, as to make it common to all; but onely to such of my friends and acquaintance, to whom I meant to commit it, and my selfe should thinke good. Notwithstanding, after ward at my aforesaid friends request, who did beare me in hand, that it would be profitable to the Church of God (if it should come abroad into the open view of the world;) at the last I yielded, as thou seest. God graunt that it may worke that effect which I wish for: the which if I shall perceiue, it shall encourage me to imploy my studies hereafter, for thy further benefit. In the meane while I commit thee to the tuition of him, who is able to doe more then we can wish, or desire. And so I bid thee heartily farewell.

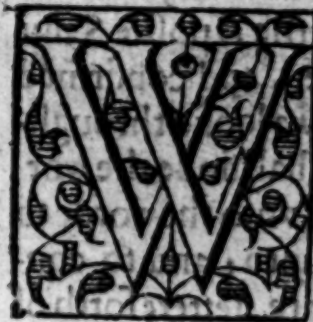
James Mason.





Act. cap. 19. the 11, 12, 13, 14,
15, and 16. verses.

11. And God wrought no small miracles by the hand of Paul.
12. So that from his bodie were brought vnto the sick, napkins or hand-kerchiefes, and the diseases departed from them, and the euill spirits went out of them.
13. Then certaine of the vagabond Iewes, exorcists, took in hand to name ouer them which had euill spirits, the name of the Lord Iesus, saying, we adiuere you by Iesus whome Paul preacheth.
14. (And there were certaine sonnes of Sceua, a chiefe priest of the Iewes, about seauen, which did this.)
15. And the euill spirit answered, and said, Iesus I acknowledge, and Paul I know: but who are ye?
16. And the man in whome the euill spirit was, came on them, and overcame them, and preuailed against them, so that they fled out of that house, naked, and wounded.



Then our Saviour Christ Iesus was to depart out of this world (as pertaining to his bodily presence) and to ascend vp into heauen, he commanded his Apostles to preach the Gospel, promising that he would ratifie

the same with signes and wonders, as appeareth cap. 16. of *Marke*. The fulfilling of which promise, as in many other places, so in this chapter it is most notably set downe. For whereas before, the spirit of God had shewed the preaching of Saint *Paul*, as also his confutation of the aduersaries of the Gospel in disputation; in these words hee declareth how God confirmed the same by miracles, especially in the 11. and 12. verses. Then followeth the peruerse emulation thereof by the wicked coniurers, in the 13. and 14. verses. And lastly, the effect or punishment of this their practise in the 15. and 16. verses.

For the first. The miracles which Saint *Paul* is here said to worke, are let downe first generally, in the 11. verse, and afterward in the 12. verse, the same is amplified by particulars.

In the generall we must obserue two things, viz. The chiefe efficient cause of miracles, which is God. And the instrumentall cause, which in this place is the Apostle Saint *Paul*.

But before we enter into the particular discourse of these points, we must consider the coherence of these words, with those which went before: and that is insinuated by this word (*and*) in greeke (*καὶ*) which is a copulatiue coniunction, & ioyneth these words with the former: as if he should haue said, that not only the Gospel was preached by the Apostle Saint *Paul*, but also the same was ratified, and confirmed of God by miracles. And truly if we looke throughout the whole booke of God, we shall finde the working of miracles alwaies annexed vnto the word, to giue credit and authoritie thereunto; and to confirme the vocation of those that are setters forth of the

the same. So the Lord furnished *Moses* with a most excellent gift of working miracles; but hee first appointed him to deliuer his will vnto *Pharaoh*, for the bringing of the children of *Israel* out of *Egypt*. The like may be said of *Iehosuah*, and *Samuel*, and also of all the rest of the Prophets in the olde Testament, which for breuity sake I omit to name, leauing them to your owne consideration, to examine the truth in this case. As for the Apostles, and Disciples of our Lord and Sauour *Iesus Christ*, I thinke no man wil denie, but that they were indued with the gift of working miracles, to this end, that thereby their calling might the better be confirmed, and the Gospel of *Christ* magnified. Neither can the contrarie bee prooued in any of the holy men of God, which haue wrought miracles. And Saint *Paul* in the first Epistle to the *Corinthians*, cap. 12. vers 7. saith, that this gift of working miracles is giuen to profit and edifie the Church, and not for any mans priuate vse, as it may be necessarily gathered out of the circumstance of that place. The which if it be so, the most abominable are the dealings of those most cursed bleasers, commonly called wise & cunning men, and women, who hauing no publike calling, either ordinarie, or extraordinarie, whereby to set forth (in any speciall manner) the Gospel of *Christ Iesus*, doe take vpon them the working of miracles: nay rather they dishonour God, and discredit his word, arrogating vnto themselves, that which is proper vnto God, asking oftentimes when any cometh vnto them, whether they do beleue, that these wizzards can do that for them, which they come for: when as we cannot read in the whole Scripture, of any of the Prophets, or Apostles,

Apostles, or any other holy men, which euer required the like at any mans hand. Indeepe our Sauour Iesus Christ did so, but he was the eternall God, in whome we ought to beleue, and to put our whole trust and confidence onely, and not in any childe of man, whose breath is in his nostrils, as saith the Prophet *Esay*, cap. 2. vers. 22. for vaine is the helpe of man, when as he cannot thinke a good thought of himselfe. 2. *Cor.* cap. 3. vers. 5. much lesse performe any good action. Wherefore Saint *James* in the 4. chapter of his Epistle, inueigheth mightily against those, which doe presume to affirme peremptorily, that they will doe any thing, when as they know not whether they shall liue till the morrow. Wherefore we ought to say, if the Lord will, and if we liue, we will doe this or that. But now (saith he) ye reioyce in your boastings: all such reioycing is euill; and therefore the Lord, by the Prophet *Jeremie* saith, *Cursed be the man that trusteth in man*, *Ierem.* cap. 17. vers. 5. Then cursed are these wizzards, which would haue others to beleue, and trust in them: for in God we liue, mooue, and haue our being, *Act.* cap. 17. v. 28. and he is the onely worker of miracles, as it followeth in the next words.

God wrought] It is not said that (*Paul wrought*) but that (*God wrought*.) This thing *Nichodemus* seemeth very well to haue vnderstood, when he saith. *Ioh.* c. 3. v. 2. that hee knew that Christ Iesus was a teacher come from God, because that no man could doe such miracles, except God were with him; as though no man of himselfe, or by any other meanes, but onely by the power of God alone working in him, could effect such miraculous workes. And our
Sauour

Sauour Christ doth insinuate as much in the 10. chapter of Saint Iohns Gospel, verl 38. saying: *If ye beleue not me, yet beleue the workes, that ye may knowe and beleue that the father is in me, and I in him.* As if he should haue said: If I doe not such workes, as are farre aboue the reach of any mortal man to do, then beleue me not: but if I doe, then thinke that God, which is the onely worker of all such miracles, is the Author of those which ye see done by me. Wherefore the Apostle Saint Peter (after that hee with S. Iohn, had healed the creeple, which was borne lame) lest the people should attribute the said worke of healing to their power, or godlinesse, telleth them, that it was done onely in the name, and by the power of Iesus Christ, *Act. cap. 3.* So he telleth *Aeneas*, who had kept his bedde (by reason of a palsie) the space of eight yeares, that Iesus Christ had made him whole; and not he: and therefore biddeth him to arise and make his bedde, *Act. cap. 3. verl. 33, 34.* There are many other places of scripture, which inforce the truth of this matter, but the case is so cleare, that I will stand no longer vpon it, but will passe ouer to that which followeth.

No small miracles] That is great miracles: and it is an vsuall kinde of speech in many languages. The words in greeke doe signifie no common or ordinarie powers, because that thereby the power of God is shewed, after an vnwoonted sort: which power (being supernaturall) albeit it belongeth, and is proper to God alone, yet he doth otherwhiles exercise the same by his creatures: as it is said here.

By the hands of Paul] that is by the ministry of Paul, for so the words doe signifie in this place. And

it is an vsuall phrase in the scripture, as *Act. cap. 5.* vers. 12. it is said, that by the hands of the Apostles, were many signes and wonders shewed among the people. So *Act. cap. 14.* vers. 3. also. And it seemeth to bee a metaphor borrowed from the common course, & accustomed dealings of masters with their schollers, especially of those which beginne to learne to write, whose hands (the master ruling) although the scholler holdeth the penne in his hand, yet the master maketh the letter. The like case is theirs, which do worke miracles: for God is the onely worker of them, howsoever it pleaseth him to vse those men as instruments in effecting of the same, for his greater glorie, both in himselfe, as the chiefe efficient cause, and also in his instruments, to the further confirmation of their calling, and of the truth of his word. And to that end, in the 4. chap. vers. 29, & 30. of the *Actes*, the Apostles Saint Peter, & Saint Iohn, do pray vnto God, that he would stretch forth his hand, to worke miracles by them, in these wordes: *Grant vnto thy seruants with all boldnes, to speake thy word, so that thou stretch forth thine hand, that healing, and signes, and wonders may be done, by the name of thy holy sonne Iesus.* By which prayer it appeareth, that God doth not bestow the gift of working miracles, for any man whatsoever, to vse at his owne pleasure, or after what manner he thinketh good: but so as that God may haue alwaies one end of the staffe (as they say) in his own hand, to vse, or not to vse, as he knoweth most conuenient; both for his owne glorie, and for the good of those, for whose sake secondarily, those miracles are wrought. For wee vse rather to giue thanks, then to pray for that which we haue already

readie receiued: except it be for the continuance of it. And that this is true, it is manifest by 1. Cor. 12. where S. Paul reciting the spirituall gifts of the H. G. bestowed vpon the Church at that time, for the edification of the same: reckoning the gift of working miracles for one: in the end he concludeth, that al these things worketh euen the self same spirit, distributing to euery man severally, euen as he wil. If as God wil, then not as man wil: neither in regard of the circumstance of time, & place, nor yet in maner of working. And to speake generally of the time, it is more then probable, that miracles are now ceased: so saith S. Chrysostome about 1200 yeares since, vpon the 17. chapter of Matthew, vers. 20. in these words: *Cum hodie ista (viz. miracula) in ecclesia non fiant, an propterea dicemus Christianos destitui fide? auertat deus, ut de populo dei tam male sentiamus. Adest fides iustificans, sed ea que miraculorum dicitur, iam desit*: which is thus much in english: Because that now at this day these things (to wit miracles) are not wrought in the Church; shall we therefore say, that Christians are altogether without faith? God forbid, that we should thinke so badly of God his people. For they haue iustifying faith, but that which they call the faith of miracles, is alreadie ceased. For seeing that the ende of working miracles was to confirme the word, as Saint Paul saith, 1. Cor. cap. 14. vers. 22. of the miraculous gift of languages; that it was a token to them that belecue not, and not to them that belecue, to prepare and mooue their mindes to the imbracing of the Gospel: which Gospel, beeing now a great while since sufficiently prooued, and the truth thereof established by miracles, what needeth the conti-

nuance of the said gift amongst vs? And that the gift of working miracles, was but for a certaintime, at the beginning onely, bestowed vpon his Church, as diuers other spirituall gifts were, which are rehearsed in the 12. chap. of the 1. Epist. *Cor.* it is very manifest: because that all the rest of miraculous gifts there recited are ceased, & out of vse at this present. Wherefore the wizzards of these our daies, howsoever they colour their legerdemaine in this behalfe; yet they are farre from the true practise of working miracles, giuen and accepted of God: by reason that the vse thereof is ceased with the end, for which it was giuen, and ordained. Neither are we to thinke that the hand of the Lord is shortened therby, no more then it was, when *Manna* ceased among the Israelites. But the Lord knoweth, and doth alwaies, that which is most conuenient, and profitable, both for his owne glorie, and for our eternall comfort. Yea, by his prouidence he so moderateth the particular actions of all those, vpon whome hee bestoweth this grace of working miracles; that they doe nothing in this behalfe, but onely as he doth direct, and assigne them. So *Moses* did his miracles alwaies at God his appointment: and the disciples of our Sauour Iesus Christ, could not heale the lunaticke childe, in the 17. chap. of Saint *Matthew*. Howbeit at other times they did greater wonders. And the Prophet *Nathan* in the second booke of *Samuel*, cap. 7. because he was not first directed by God, failed in giuing counsaile vnto *Dauid*, to build the temple. Neither may wee thinke, that it hath beene otherwise in this case with any other of the seruants of God. For albeit it bee not exprest alwaies in the scripture; yet it is out
of

of doubt, that they were inwardly ledde by the spirit of God, to doe euery particular miracle, that they wrought: euen as the disciples of our Sauour Christ were, what they should speake in the 10. chapter of *Matth.* where our Sauour Christ saith vnto them: *Take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say: for it is not ye that speake, but the spirit of your father which speaketh in you.* Wherefore our Sauour Christ in the 9. chapter of the Gospel after Saint *Luke*, findeth fault with his disciples, because they would haue had fire to come downe from heauen vpon the Samaritans, as *Elias* did procure to fall vpon the two fifties of men, and their leaders, in the 2. booke of the *Kings*, cap. 1. saying, that they knew not of what spirit they were: as though he should haue said: If that ye did know, and consider (as the truth is) that *Elias* was mooued by the spirit of God, to execute his iudgement vpon those men: and that ye are onely ledde by your desire of reuenge, ye would neuer haue motioned this matter; for now ye aske ye wot not what. But those that are counted cunning men amongst vs, doe at no time looke for God his direction: but for the opposition, and coniunction of the planets, with a sort of other vaine and wicked obseruations, fitter for heathen men, thē for those that beare the names of Christians: which God hath flatly forbidden in the 18. chapter of *Deuteronomy*: and *Leuiticus*, cap. 19. vers. 26. and by the Prophet *Jeremy* he saith, cap. 10. *Learne not the way of the heathen, and bee not afraid for the signes of heauen, though the heathen bee afraid of such, for the customes of the people are vaine.* For the right vse of the starres, and the motions thereof, is

set downe by God himselfe, in the 1. cap. of *Gen.* vers. 14, and 15. in these wordes. *And God said, let there be lights in the firmament of heaven, to separate the day from the night, and let them be for signes, and for seasons, and for daies, and yeares, and let them be for lights in the firmament of heaven, to give light vpon the earth.* The like impietie is to be found in these men; when they appoint, and set downe vnto themselves, and their disciples in what place, such and such wonders are to be wrought. As though the power of God were tied to one place more then vnto another. Wherein they are like the Aramites in the 20. cap. of the 1. booke of the *King.* when they say, that the God of Israel is God of the mountaines, and not of the valleies: and therefore the Lord slew them with the edge of the sword.

Furthermore for euery particular miracle God directeth (if it be done as it should be) the meanes, and manner how it should be wrought: either outwardly, by his word: or inwardly by his spirit. Thus the Lord when he did send *Moses* to worke miracles before *Pharaoh.* *Exod.* the 7, 8, and 9 chapters. He instructeth, and telleth him, after what manner he should doe them: So when he ledde the children of Israel ouer Iorden, by the hand of *Iehosuah*: cap. 3. he biddeth him to command the priests, that did beare the Arke of the couenant, that when they came to the brinke of the waters of Iorden they should stand stil in Iorden: whereby the people went ouer that riuer dry. In like manner in the 6. cap. of the booke of *Iehosuah* the Lord declareth vnto *Iehosuah* what he will haue done, that the walles of the citie of Iericho might fall downe before the children

dren of Israel: the which being once done, the wall fell flat downe; so the people went vp into the citie, euery man straight before him: And they tooke the city. So in the 1. booke of the *Kings*. cap. 13. as soone as the man of God had vttered the word of the Lord against the altar, it claue asunder, and the ashes fell out. But in the 2. booke of the *King*. cap. 4. because that *Elisha* did presume of himselfe, without the Lord his direction, to deuise a course to raise the womans child being dead to life againe, by laying the staffe vpon the chilles face, by the hand of *Gehazi* his seruant: therefore it tooke no effect. Neither ought we to imagine by this, that God is tyed to these, or any other meanes of like sort. For he doth the selfe same, sometimes by one meanes, sometimes by another, as in the 4. cap. of *Exod.* vers. 9. he biddeth *Moses* to powre the water of the riuer vpon the dry ground onely, and it should be turned into blood, and in the 7. cap. of *Exod.* vers. 17. he commaundeth him to stretch out his hand with the rodde in it, ouer the waters, & they should be blood, yea God doth bring to passe contrarie things, by one and the selfe same meanes, as in the 14. cap. of *Exod.* the sea is both made dry for the Israelites to go ouer: and the waters returne againe to couer the Egyptians, when *Moses* stretcheth forth his hand ouer the same as before. Nay seeing the Lord is omnipotent, he can doe what he will, as well without, as with meanes: but that it pleaseth him to exercise his children, to attend vpon his ordinances: and not to feine vnto themselues deuises of their owne braine, which the Lord alloweth not: as doe the cunning men, and women in these our daies: thinking thereby

by to worke those wonders which they desire. The which, although the Lord permitteth the diuell to bring to passe for them, yet is it not therefore a necessary consequent, that God is the author or allower of this their worke; for God doth it otherwhiles to try them, as he saith in the 13. cap. of *Deuteronomy*. So the sorcerers of Egypt in the 7. cap. of *Exod.* did bring to passe some things by their enchantments, as did *Moses* and *Aaron*, by the finger of God, whereby the heart of *Pharaoh* was hardened.

And if it be so (will some say) how shall we discern the seruants of God, from the seruants of the diuell in this behalfe?

To these I answer; that albeit it be not very easie, (especially to the children of disobedience) as the spirit of God by Saint *Paul*, 2. Thess. cap. 2. speaking of Antichrist, the man of sinne saith: that his coming is by the working of Satan, with all power and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish, because they did not receive the love of the truth, that they might be saved. And therefore God shall send them strong delusions, that they should beleue lies, that all they might be damned, which beleued not the truth, but had pleasure in unrighteousnesse. And our Sauour Christ in the 24. cap. of the Gospell after Saint *Mathew* saith: that there shall arise false Christs, and false prophets, and shall shew great signes, and wonders, so that (if it were possible) they should deceiue the very elect. Yet they may be discerned by three especial means, and notes. viz. First by their vocation & calling. Secondly by their manner of working: And thirdly, by the end and intent of their working. As for the first it is euident, that in the primitive

primitive Church the gift and grace of miracles working, was annexed vnto the Ecclesiasticall function: as it appeareth in the 12. cap. of the 1. epist. Cor. vers. 28. where Saint Paul saith, that God hath ordeined in the Church, first Apostles, secondly Prophets, thirdly teachers, then doers of miracles, after that the gifts of healing, helpers, gouernours, diuerse tongues. And therefore the Papists, least they should seeme any thing to be inferiour vnto the primitive Church, haue (like apes) appointed (*Exorcista*) (as they tearme them) for one of their ecclesiasticall orders, albeit in vaine, they hauing not their inward calling from God: Who at the first planting of his Gospell, did bestow this grace vpon his Church, that whereas the onely preaching of the word tooke little or none effect, yet by those miracles, which they see done in the Church, they might be conuerted and acknowledge the truth. Thus the Lord, when he sent *Moses* vnto the children of Israel to tell them, that by his hand God would deliuer them out of their bondage in Egypt, because that *Moses* seemed to doubt least they would not belecue: Therefore the Lord appointed him to worke miracles before them: at the sight whereof they beleueed. *Exod. cap. 4.* And *Sergius Paulus* in the 13. cap. of the *Actes* of the Apostles, when he did see the miraculous striking of *Elimas* the sorcerer blind, is said to beleue, and to be astonied at the doctrine of the Lord. So also the Iaylour in the 16. cap. of the *Actes*, was conuerted to the faith, when he saw the miracle wrought in the prison: where whilest *Paul* and *Silas* prayed, and sung psalmes in the night, suddainely there was a great earth-quake, so that the foundation of the prison

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was shaken: and by and by all the prison doores opened, and euery mans bonds were loosed. And the ruler in the 4. cap. of the Gospell after Saint *Iohn*, with all his houshold beleeued in our Sauour Iesus Christ, when he had seene the miracle which he had done in healing of his sonne. To those I may adde that which Saint *Paul* saith in the 14. cap. of the 1. epist. *Cor.* vers. 22. where affirming the miraculous gift of languages to be a signe vnto those that beleeue not, seemeth to insinuate the like end and effect of other miracles. And experience doth approoue the same: For since the time of *Constantine* the great, that the Christian religion hath bin publicly professed, and by godly Emperours maintained, the gift of miracles hath ceased. Many more proofes might be alleadged to this purpose: but because this matter hath beene handled before in a fitter (as I take it) and a more conuenient place, I will therefore passe it over, and returne to the point which I had in hand, against the which it may be objected, that *Tertullian* in his bookes, *de Idololatria*, and *de Corona militis*. seemeth to affirme: that marchants and souldiers did miracles in his time: and therefore this gift is not alwaies annexed to the Ecclesiasticall function. To this it may be answered: That although their outward vocation seemed to be meere laick (as they tearme it) yet were they inwardly and extraordinarily called of God, to the working of miracles: to the which no doubt was ioyned the preaching of the Gospell, either by themselves, or els some other of the clergy. So Saint *Paul* albeit a most excellent Apostle, and preacher of the Gospell in the Church of God, is said to be a Tent-maker

maker, and wrought of the same trade for his living, as it is set downe in the 18. cap. of the *Actes*. vers. 3. so that a mechanical trade, or any other honest and lawfull profession of trafficke in marchandize, or warrefare, doth not exclude them altogether from being of the clergy. But as for our cunning men (as we tearme them) what ecclesiasticall function haue they? or how doth their profession belong thereunto? Seeing that for ordinarie callings, we haue none such in our Churches: except (as I said) it be among the Papists, wherein how ridiculous they are, who seeth not, which is not wilfully blinded. And that they haue no such like extraordinarie calling, it appeareth plainely, both by reason, and experience. For as our Sauour Christ in the 4. chapter of *S. Marke*, vers. 21. and Saint *Luke* the 8. cap. vers. 16. saith, that *a candle is not lighted to be put vnder a bushell, or vnder the table: but on a candle-stick: that they that enter in may see the light:* so these men, if they had an effectuall calling from God, they could not but in some measure exercise the same, to the glory of God, and the good of his Church. As the prophet *Jeremy*, when as he saw little or no profit of his labours, in so much that he was euen smitten, and cast into prison for preaching of the word: yet he could not forbear, but saith, that the word of God was in his heart as a burning fire, shut vp in his bones: So that he was weary with forbearing, and could not stay. *Jeremy* the 20. cap. vers. the 9. But these men, of whome I speake, are much vnlike to the prophet *Jeremy*. For they are either so ignorant in the word of God, and Christian religion, that they know not the truth thereof, and therefore how should they giue testimony vnto the same

by the working of miracles: Or els their life is so lewd and vaine, that their witnes would rather giue offence, then any wise confirme the truth of the word preached. But to leaue this, and come to the next note or marke, whereby we may discry the working of miracles whether it be of God or not. Let vs first consider the nature and difference of miracles. A miracle may be defined a rare and vnwoonted thing, or worke, which either is, or seemeth impossible to be wrought by any naturall force, or meanes, and thereby moueth admiration. Hence we may gather two kinds of miracles: Namely, right and true miracles: and false or feined miracles. The true miracles are those, which cannot possibly be done by any naturall meanes, or creature, but onely by diuine vertue, and power, and these are of two sortes. For some are so, of, and by themselves: as was the feeding of the children of Israel with Manna in the wilderness in the 16. cap. of *Exod.* vers. 36. The staying of the sunne in the time of *Iehosuah*, cap. 10. vers. 12. The raising of the dead: Yea and the healing of diseases, that by no natural meanes of any creature can be cured, and a great many more, such like set down in the scripture: the which cannot be wrought but onely by the finger of God: and therefore not by any diuillish meanes or sorcery: Albeit the diuell may sometimes counterfeit the same. Yet his legerdemaine is heere sooner espied, then in any other kind of miracles, by reason that he wanteth the ground of naturall causes to support it. The second sort of right and true miracles, are those which are so onely in regard of their manner of working, being not effected by, nor proceeding from any naturall cause, but

but from the power of God. As the curing of diseases, with the onely shadow of *Peter*, *Act. cap. 5.* (if the said diseases were otherwise curable) although hardly by naturall meanes. And in this chap. ver. 12. with the napkins and partletes of *Saint Paul*. As also the raine and cloudes of *Elias* in the first booke of the *King. cap. 18.* And the thunder of *Samuel. 1. Sam. cap. 12.* In this sort of miracles the diuell doth often intermeddle; his ministers the forcerers vsing otherwhiles the same outward meanes, which the seruants of God haue vsed in such like cases: and the diuel vnder this veile worketh the effect intended, by naturall meanes: as many forcerers in these our daies doe send cloathes vnto their patients, the which being done, the diuell doth secretly infuse some naturall remedy, whereby the malady, wherewith they are greiued, is cured. And when things are thus wrought, they are not true, but false miracles, for right and true miracles (as I said before) are those which are effected by the diuine power of God onely: of which sort were all those which were done by the Prophets, Apostles, and our Sauour Christ himselfe, and his disciples. For the grace of working miracles is a spirituall gift and not a naturall, as it is set downe in the 12. cap. of the 1. epist. *Cor.* And therefore the meanes of the said working, must needs be supernaturall, being wrought by the same spirit who is the author, and distributer of the said gift. For euen as the Lord God hath created heauen and earth, so hath he giuen to euery thing therein, in the creation a seuerall nature, vertue, and property, to be wrought, or to worke this or that effect (if it be rightly vsed and applyed) the which it is not possible

for any creature in the world to alter, or change, but onely for the creator, who made al things of nought at the first, as the Psalmist saith: *He set the earth upon his foundations, that it neuer should mooue. Psal. 104.* Wherefore neither man, angell, nor diuell can doe any thing, but onely by naturall meanes; for they cannot create any thing of nothing, for that is proper to God alone: and therefore they of themselves can doe no true and right miracles; but as God himselfe by his diuine power, doth supernaturally worke the said miracles by them. But they may worke false and counterfeit miracles. Which are those, which either are not the thing that they seeme to be; or els if they be so, yet are they wrought by naturall meanes, albeit to vs vnknowne. For the diuell doth often times deceiue and delude the senses, so that things do shew to be other, and otherwise, then they are indeede; as it commeth to passe in night spells (as they tearme them) when as it seemeth that a wal, or some great water, is obiected and set against the party that is within the circle of the said spell, that he cannot passe forth. Which is nothing els but a meere delusion of Satan: For let them goe backward and they may passe the circle without any such let: with many other such like. Howbeit sometimes he exhibiteth the thing it selfe, which in shew appeareth, as was the fire which consumed *Iobs* sheepe, and his seruantes, *Iob. 1. cap.* And this he doth by diuerse and sundry waies, and meanes: but especially by three. The first is by applying the efficient, or working cause vnto the matter whereof they know any thing (which they intend) may be effected. And so it is thought, that *Pharaohs* forcerers

forcerers made the frogges before him, *Exod. 8.* The like wherof we may see by daily experience amongst vs: when as by the blowing of flies vpon flesh, there arise wormes, or maggotes. And by this means partly they both bring diseases vpon men, and likewise sometimes cure them by applying, or infusing secretly, either inwardly or outwardly to the bodie, things that may hurt or heale the same. Secondly, by the stirring and moouing of things: as in the aire, when he raiseth windes and lightnings: as *Iob. cap. 1. vers. 19.* and when he maketh any to be carried aloft in the same. In the waters when he causeth inundations. In the body of man, or beast, when he mooueth the spirits or humours, whereby diuers and sundrie diseases are ingendred, the which it were long here to recite. Thirdly, whereas the diuell of himselfe is an inuisible spirit, he taketh often vpon him the shape of other creatures: whereby & wherein he appeareth vnto men after diuers sorts: sometimes in insensible things: as he gaue his oracles in old times, otherwhiles out of images set in the temples of the heathen gods: as also it is reported, that hee did out of an oake in a wood neere to the citie Dodona. Sometimes in sensible creatures, as he did deceiue our Grandmother *Eue* by, & in the serpent. Sometime in reasonable creatures, as in man; whereof there are many examples in the new testament, of those whose bodies he had possessed: and in our time also the like hath beene seene and obserued: as *Fernelius* in the 16. chapter of his second booke *de abditis rerum causis*, recordeth a historie, wherof himselfe was (as it seemeth) an eye-witnes: Of one which was possessed with a diuell, who beeing a young man
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of good place and calling, and being grievously pained (as it is there set downe) did send for diuers Physicians: who hauing vsed their best skill to cure the said malady, did notwithstanding all their labour, and cunning, nothing preuaile. In the end (about some three moneths after) it was found out, that hee was possessed with a spirit; as well by other things, as also, and that especially by speaking of greeke and latine: whereas the party diseased was vtterly ignorant of the greeke tongue; wherefore after that the fitte was somewhat slaked, he confessed that hee had vttered those speeches against his will: and to conclude, after these waies, and meanes, and such like; the diuell doth worke counterfeit miracles (as I haue said,) to the which he is apt and able rather then man, both in regard of his nature in his first creation: and also in regard of his long experience since. For beeing a spirit, he easily doth pierce into that which a solide substance cannot: and also beeing void of that burthen of the flesh, wherewith man is clogged, and pressed downe, hee is able to mooue himselfe as well vppward, as downeward, or side waies; and that with such speede as it passeth mans capacite to conceiue of it. Thus he sometimes stirreth vp windes, and lightnings in the aire, as *Iob. cap. 1.* from whence also he espyeth what is done, or to bee done vpon the earth beneath: sometimes raising earthquakes, and fire, and vapours out of the earth: sometimes passing from place to place, as occasion serueth, to marke, to see, or to doe, that which is most fitting for his owne turne, as the Apostle Saint Peter saith, *1. Epist. cap. 5. vers. 8* *that he goeth about like a roaring lyon, seeking whome he may deuoure.* And further,

ther, at the first beeing made an angell of God, euen by nature he surpasseth man farre, as well in vnderstanding and knowledge, as also in power and dexterity, to put their knowledge in practise. All which are much confirmed and augmented by his daily experience, the which hee hath had from the creation of the world, the which is graunted to no mortall man; and therefore he is rightly called the olde serpent in the *Apocal.* cap. 12. vers. 9. And albeit he bee fallen from his former integritie, by reason of his transgression, yet his naturall powers and faculties are not vtterly taken away, but onely corrupted: being now prone to all kinde of mischiefe, and naughtines. For whereas God almightie at the first, framed him a most excellent creature, furnished with most admirable gifts as the other angels, to the obedience of his will: now hee is become an enemy both to God, and man: turning his wit and knowledge, into cunning, and deceit: and his strength and such like qualities, to the working of sinne and iniquity: euen to the ouerthrow of all vertue and goodnes: but that the Lord hath put a bridle in his mouth: so that he can go no further then God will permit him, no not in naturall causes, as it is manifest in the booke of *Iob*, c. 1. & 2. where it is set downe, that he could not touch *Iobs* goods without especial licence: and when he had done that, he could proceed no further without a new commission to touch his bodie: yet hee opposeth himselfe (as much as in him lyeth) against God, erecting to himselfe by tyranny a kingdome of his own, withdrawing by all meanes possible, mankind from the obedience of the almightie, to serue him. And to bring this matter the easier to passe (as

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neere as he can) he wil notwithstanding imitate God in these actions, thereby to set a better glosse vpon his bad dealings. In so much that as the Lord hath giuen a law vnto his subiects, namely his word, wherein is set downe, both how himselfe will bee worshipped, and also they should deale amongst themselves. Euen so the diuell giueth rules of instruction to his liege people, which haue giuen as it were their names vnto him to serue him; I meane the magitians, witches, forcerers, inchanters, and such like; how they should vse themselves towards him, both in regard of his owne person, and also how they should do mischief, and worke counterfeite miracles, and vaine trickes of legerdemaine amongst themselves, and other men. Howbeit nothing is brought to passe indeede by these meanes: but the diuell him selfe, vnder the colour therof, to wit of certaine sette formes of words, or characters, of what forme or fashion soeuer they be, whether circular, angular, crossewise, or in the figure of man, beast, or any other thing which is vsed in magicke. The diuell (I say) vnder the colour of these, and such like, doth worke those effects, which by his ministers are intended. For what can words of themselves doe, but onely signifie: neither can characters doe or effect any thing, but onely represent. For if they doe any thing, it must bee either of their owne nature; or else by God his institution aboue, and beyond nature. But not of their owne nature, seeing that the meanes and matter onely of words at the beginning were made, when as God created all things, and gaue vnto them their naturall properties: and words were deuised by man afterward; for otherwise they would be the selfe same among

mong all nations; which we see is false: and this seemeth true, and approued by the second chapter of *Genesis*, the 19. and 20. verses, where it is said, that the Lord God formed of the earth, euery beast of the field, and euery fowle of the heauen: and brought them vnto the man, to see how hee would call them: for howsoeuer the man named the living creature, so was the name thereof: the man therefore gaue names vnto all cattell, and to the fowle of heauen, and to euery beast of the field. And as for characters, they (as euery man may see) are not things naturall, but artificially made, and formed (as we say) according as it pleaseth the painter. And as for this prerogatiue of words by God his institution: besides that there can no warrant out of the scripture be brought to approoue it: so it seemeth confutable by the 13. v. of this present chap. where the Exorcists are said to vse the same words in effect, which the Apostles had vsed in the like cases, and brought nothing to passe; which could not haue bin, if the Lord had appointed and giuen such vertue to the words alone, to worke such supernaturall effects. But to leaue this, and to returne to our former purpose. In the 18. cap. of *Deuteronomy*, vers. 20. it is thus set downe: *The Prophet that shall presume to speake a word in my name, which I haue not commaunded him to speake; or that speaketh in the name of other Gods, euen the same Prophet shall die.* The which place, although it may seeme by the words, to bee vnderstood of the Prophets, or preachers of the word onely; yet it may also bee vnderstood of workers of miracles: in as much as they (for the most part) were the workers of miracles: and therefore in the 13. cap. vers. 1. & 2. of this booke, they are mentioned together, in these

words: *If there arise among you a Prophet, or a dreamer of dreams, & give thee a signe, or a wonder, &c.* Yea euen prophesying it selfe is a supernaturall worke, and a miracle: and further, the circumstance of this 18. chapter of *Deuteronomy*, from the 9. verse, doth insinuate the same sense. For after that the Lord by the hand of *Moses*, had giuen the Israelites in charge, that when they came into the promised land of *Canaan*, they should not seeke to forcerers, witches, inchanters, necromancers, and such like, hee telleth them that he would raise them vp Prophets, which should supply all those wants, whereof they sought to bee releued by the aforesaid diuelish practisers (so farrre forth as God should see it needefull) and therfore there should be no reason, why they should vse to goe vnto such: but rather to vse God his ordinarie meanes, which he hath allowed in his word, and sanctified. And lest any of the aforesaid magicians, or any other beeing not lawfully called, should intrude himselfe into this function, therefore hee threatneth them, that they should be slaine, whether they pretended the name of the true God for this their practise, or vsed the name of any other false god, to bring their purposes about. In which place we may note two especiall meanes in generall to bee set downe, whereby the Prophets did prophesie, and worke wonders among the people. The one is in the name of (*other*) that is (*straunge*) or (*false*) gods: which is, when they do it in the name, and as it were, by the meanes of any thing, or creature, but onely of God almightie. For seeing there is but one God alone, which is the true God, and creator of al things, and from whome every good gift proceedeth, and every

every miracle is wrought (as I haue prooued before) it followeth of necessitie, that whosoever worketh any wonder in the name, or by the meanes of any thing in the world, but onely of him, and by the meanes that himselfe hath appointed, and allowed, maketh thereof a god, and in the roome of the true *Iehouah*, placeth the creature. And of this sort are all they which worke by the name of any, either angell, diuell, saints, or men deceased, or any other creature, or by any other words deuised by man, or *Satā*, whether it be in regard of the words theselues alone, or in regard of the maner: as whether they be pronounced, or written, or how often this is to be done: or in respect of the order, or any other circumstance of time, or place, or such like. The which also may bee said of figures, or characters, of what forme, or fashion soeuer they be. All these meanes are simply euill, and against the first commaundement (*Thou shalt haue no other gods but me*) and therefore abominable, and by no meanes to be vsed. The other meanes of working miracles, is in the name of the onely true God. That is, when they vse any, or all the names of the holy Trinity: or the meanes set downe in the word, and exercised by the Prophets and Apostles: as is praier, and fasting and such like. They which doe vse the name of God, as it consisteth of letters and syllables in these cases, whether pronounced with the mouth, or written, doe exceedingly abuse, and blaspheme the name of God against the third commaundement. *Thou shalt not take the name of the Lord thy God in vaine*, vling it vnto another end, then he hath ordeined it. For God hath not appointed his name for men to worke wonders by it, but that ther-

by he might be knowne, and glorified. For whereas God in himselfe is incomprehensible by the wisdom of man, it hath pleased him to manifest himselfe by certaine names, which doe in some measure expresse his nature vnto vs, so far forth as the weakness of our capacity can beare: and as God thinketh it to be most meete, & conuenient both for his owne glory, & the good of his people, as he saith vnto the Israelites in *Exod. 6. 2.* that he appeared vnto *Abraham, Isaac, and Jacob, by the name of God almighty: but (saith he) by my name Iehonah, was I not knowne vnto them.* As for those which doe vse certaine set formes of prayers, and other meanes vsed by the holy men of God in working miracles: albeit at the first it may seeme to be very lawfull, and good, yet if they haue not an especiall gift, and calling from God to worke the same, their practise is to be suspected. Nay it is most vnlawfull and wicked, and a sinne against the third commaundement. In that the meanes aforesaid are vainely vsed, when as God hath given no such vertue vnto those words alone: neither haue they any commission from him, to worke miracles by his authority or power: for although our Sauour Christ in the 17. cap. of *Matth.* vers. 21. and *Mark.* cap. 9 vers. 29. seemeth to insinuate, that some miracles are not wrought without prayer and fasting; (speaking of the casting out of diuels) yet it followeth not, that God hath graunted such force and vertue vnto the words in prayer, or to the action of fasting, of themselves to worke miracles, howsoever they be vsed; for our Sauour Christ doth there speake vnto his disciples, vpon whome he had bestowed the grace of working miracles before: and yet

yet neuertheles, he will haue them to vse hartie prayer in this busines, that thereby they may acknowledge God almighty, to be as well the continuer, as the first author and giuer of all such graces: and that they might altogether depend vpon him, for his continuall assistance with the same. VVherfore heere we must haue regard vnto the first note of difference, betweene the seruants of God, and the seruants of Satan before set downe: namely, their calling.

But because that wolues doe often times enter into the sheepefold in sheepes cloathing, neither hath euery one of the Church of God the gift of working miracles (albeit an Ecclesiasticall person) as it is plaine by the 12. cap. of the 1. epist. Cor. vers. 29. and 30. therefore we must marke and consider the third note of difference. VVhich is to what end and intent, they doe worke miracles. And this note or marke may be gathered out of the 13. cap. of Deut. where the Lord saith thus; *If there arise vp among you a prophet, or a dreamer of dreames, and giue thee a signe, or a wonder, and that signe, or wonder which he hath foretold, come to passe, saying, let vs goe after other gods, which thou hast not knowne, and worshippe them, hearken not thou to the words of that prophet, or dreamer of dreames: for the Lord your God, trieth you, to know whether you loue the Lord your God with all your heart, and with all your soule, follow the Lord your God, and feare him, and keepe his commandements, and giue care vnto his voice, and worshippe him, and cleane vnto him.* By which words it appeareth, that whosoever he be, that worketh miracles, and doth not thereby seeke the glory of the vniuersally true God, but rather his owne gaine, praise, or commendation:

mendation: Or doth it for any other sinister respects we are not to goe, nor to hearken vnto him: for he doth not the Lords message, but his owne: Neither is he sent of God, but vsurpeth the authority of himselfe, or is Satans minister herein. The which the Lord sometime doth suffer to be done, to try what is in the heart of his people: whether in loue they will cleaue vnto him, and keepe his commaundements which he hath set downe in his word, for confirmation whereof he hath wrought so many, and so wonderfull miracles. And indeed the gift of working miracles, as also other such like graces, wherewith the Lord doth indue, and adorne his Church, and the ministers of the same: is in a manner bestowed vpon it to this end, that his elect children being in minde, and conscience assured, settled, and grounded in the truth of Gods word; may grow, and encrease together, more and more, in the faithfull and zelous practise thereof, in all godly and honest conuersation, to the glory of God and their owne saluation. This is prooued to be true by the 12. cap. 1. epist. Cor. where Saint Paul recounting the spirituall gifts of God bestowed vpon his Church in these words saying, *that to one is giuen by the spirit the utterance of wisdom, to another is giuen, the utterance of knowledge by the same spirit: to another faith by the same spirit: to another the gift of healing by the same spirit: to another power to do miracles: to another prophesying: to another iudgement to discerne spirits: to another diuerse tongues: to another the interpretation of tongues: saying in the seauenth verse going before in the same chapter, that all and every one of these gifts is giuen to profit withall. But whome, not him selfe alone, to whome any of the a-*
fore said

foresaid spirituall graces is giuen: but the Church of God: and therefore the Apostle making a comparison afterward in this same chapter betwixt the naturall body of man, and the Church, which is the mysticall body of Christ, seemeth thus to reason *viz.* Euen as there are many members in mans body, yet none of them is for himselfe alone, but each of them is carefull to procure the health, and welfare of the whole body: so in the Church of God, every member thereof, ought to vse those gifts, and graces aforesaid, and such like; not to their owne gaine, commodity, or glory: but to the good of their fellow-members, and of the whole Church. And that in spirituall matters, pertaining to the true knowledge, and seruice of God, and eternall saluation in Christ Iesus: and not in temporall and worldly things; but so farre forth, and to that end, that thereby they may the better be inabled to goe forward in their spirituall course vntill they come to the end thereof, which is the saluation of their soules. For as the gift of working miracles, and the other gifts aforesaid are spirituall: so the object, and end of the same is spirituall: namely, the edification, and building vp of the Church, as it is the mysticall body of Christ Iesus, whereof himselfe is the head; as it is plaine, by the 4. cap. of the epist. of Saint Paul to the Ephesians, where the Apostle speaking of the aforesaid spirituall gifts (although he rehearseth not all) saith that they were giuen, *for the gathering together of the Saints, for the worke of the ministry, and for the edification of the body of Christ (vntill we all meete together in the vntie of faith and knowledge of the same of God) vnto a perfect man, vnto the measure of the age of the fulnesse of Christ,*

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that we henceforth be no more children, waivering and car-
 ryed about with euery winde of doctrine, by the deceit of
 men, and with craftynesse, whereby they lay in waite to de-
 ceine: but let vs follow the truth in loue, and in all things
 grow up into him, which is our head, euen Christ. And
 therefore Saint Paul continuing his speech concer-
 ning the spirituall gifts begun, & set downe 1. Cor. 12.
 hath these words vnto them in the 14. c. of the same
 Epistle. Seeing that ye couet spirituall gifts, seeke that ye
 may excell to the edifying of the Church. As if he should
 haue said. If so be that ye be so desirous to excell o-
 thers, in the extraordinary gifts of the spirit: see that
 ye may goe beyond others in the right vse of the
 same, which is the edificatiō of gods church. Where-
 fore they which make not this vse of the aforesaid
 spirituall gifts, and namely of working of miracles
 (which is the chiefe thing which we stand vpon at
 this time) doe most mightily abuse the same: Nay
 rather (which is more probable) they haue not this
 gift giuen and inspired into them by the spirit of
 God, but they are the diuels seruants, and ministers
 herein: by whose meanes and aide, they may be
 thought to effect those wonders. For euen Iudas Is-
 cariot, albeit otherwise a most wicked person, and
 one that afterward betrayed his master: Yet when he
 had receiued of our Saviour Christ the gift of wor-
 king miracles, he preached the Gospell of the king-
 dome, as did the other Apostles. For whomsoever
 the Lord doth furnish with such extraordinary spi-
 rituall gifts, he will haue them (will they nill they) to
 vse them to that end which he hath appointed. And
 as Saint Paul saith in the 1. epist. Cor. cap. 9. vers. 16.
 and 17. *If I preach the Gospell, I haue not wherein to boast,*
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for necessity is laid upon me. Woe be to me therefore, if I preach not the Gospell: for if I doe it willingly, I haue a reward, but if I doe it against my wil, the dispensation is committed vnto me. So when the Lord had made *Ionas* his prophet to goe vnto *Niniue*, to tell them what he had determined concerning their destruction, although *Ionas* was very vnwilling to doe it, in so much that he fled another way, onely that he might eschew the performance of that message: Yet God drew him backe againe, as it were through the midst of the sea, and constrained him to fulfill his commandement herein. And *Balaam* howsoeuer before, and at other times he may seeme to haue beene a forcerer, and to worke by inchantment, for his owne estimation and profit: Neuertheles when it pleased God to make him his minister, and had inspired him with the gift of prophecy, to pronounce his blessing concerning the children of *Israell*, albeit he laboured by all meanes possible to the contrary, being thereunto mooued with the desire of wealth, and preferment promised to him by king *Balack*, as it is in the 22. cap. and 23. cap. of the booke of *Numbers*. Notwithstanding at the last he was forced to yield to gods determinatiō in blessing the *Israelites*, whom before he endeaoured to curse. *Numbers*, cap. 24. Now they which are only Satans instruments in working wōdere, haue no purpose at al, to glorifie god in obeying of his precepts, and in preaching of his word to the edifying of his Church. For as Satan the aduersary both to God, and man, is the author of these miracles, so will he haue his ministers, to direct their actions accordingly. Neither doth the Lord inforce them, to make that vse of their faculty of working

miracles, which he appointeth to all those that are wrought by his spirit: because they haue neither receiued the gift from him, nor yet any commandement to doe any such thing. But they are led of themselves, and of their master whom they serue, to aime in all their practises at other ends, and work for other worldly, and deuilish respects. As the sorcerers of Egypt wrought miracles, onely that there by they might disgrace *Moses* the seruant of God, and discredit his office, and authority. So *Barjesu* the forcerer in the 13. cap. of the *Act.* of the Apostles endeauoured what he could to turne away *Sergius Paulus* from the faith of Christ which *Paul* preached. And what was the end of *Simons* practises, which in the 8. cap. *Act.* is said to haue vsed witchcraft: but onely his owne gaine, and worldly honour, and credit, as it appeareth by the circumstances of that place. And although the magitians, sorcerers, & such like people, sometime do vse good and godly words, in outward appearance, and that (as it may seeme) to a good end: yet at other times, and that for the most part, you shall find them to haue other badde, worldly, and wicked intents: and to doe this but onely in hypocrisie, to couer and colour their owne wicked dealings, and that they may worke the greater mischief after ward: as it may be gathered out of the sixteenth chapter of the *Actes* of the Apostles, by the history of the damsell, which being possessed with a spirit of diuination (which seemeth to be such an one as they vse amongst vs to goe vnto, to know of them their fortunes, or what is become of things lost, stolne, or such like) whereby shee enriched her maister with whome shee dwelt, shee (I say) this damsell

damfel seeing *Paul*, with the rest of his company passing by, cryed out saying. These men are the seruants of the most high God, which preach vnto vs the way of salvation. But to what end (thinke ye) did shee this? to confirme the Gospel which *Paul* preached? No: for that is farre from Satan, and all his ministers. But rather because that shee, or Satan by her, and in her, thought it the best course to bring to passe their purpose: that whereas they neither could, nor durst openly, and manifestly contrary the preaching of the Gospel: yet by this means they might thinke secretly by crafty pollicy to weaken, and diminish the authority of the same, by bearing men in hand (as it were) that they were indued, & led by one & the selfe same spirit, that the Apostles were, & that there was no difference in their doctrine. So that hereby the doctrine of the gospel might be brought into suspicion. The which when *Paul* perceiued, & fore-seeing the inconueniēce that might arise therby, to take away al occasion of misdeeming, he commanded the spirit to depart out of the said Damfel, making therby (as it were) an open profession of the enmitie betwixt Satan & him, and so of the contrariety of both their doctrines, and of the endes of the same. So in like manner our Sauiour Christ commaunded the foule spirit to hold his peace, when hee said hee was the holy one of God, *Mark*. 1. cap. and *Luk*. cap. 4. Now to conclude: If these three notes before set downe, be duely weighed, and considered, with a single eye, and an vpright heart, they will not a little helpe to discerne the true seruants of God, from the instruments of the diuell in the working of miracles. But alas, now a daies people are more prone and readie

to lay a stumbling block before their owne steppes, and to hang a veile before their owne eyes, that they may not see the truth in this behalfe: feigning and framing vnto themselves reasons and arguments against the same, to vpholde and maintaine magicke and sorcery in deede, and in truth (albeit they like not altogether of these names.) To the which arguments I meane (God willing) to answer when I come to the handling of the 13. verse of this chapter. In the meantime I will proceede vnto the next, which is the 12. verse.

So that In the which (as I tolde you before) the particular amplification of the miracles, which God wrought by Saint *Paul*, is set downe: where wee are to obserue two things. *viz.* The matter of these miracles, or the miracles themselves; and the meanes by which they were wrought. But for the better explaining thereof (although it be placed last in the text) yet wee will speake first of the miracles themselves; whereof two especiall and principall are here rehearsed, (to wit) the healing of the diseases of the body; and the dispossessing of Satan the enemy of the soule, in these words:

And the diseases departed from them, and the euill spirits went out of them] These two sorts of miracles our Sauour Christ in the 10. chap. of the Gospel after Saint *Matthew*, and *Marke* cap. 6. and *Luke* cap. 9. when he sent them forth to preach the Gospel, gaue power and authoritie vnto his twelue Apostles to worke. And so likewise hauing made, and appointed Saint *Paul* in the 9. chapter of the *Acts*, to be an Apostle to preach his Gospel vnto the Gentiles, endued him with gifts of the holy Ghost, and as we see heere,

heere, adorned him with the same grace of working miracles, which he had bestowed vpon the other Apostles afore said; thereby ratifying & confirming his functiō, & ministry, as he did of the rest. Where we may also note, that these miracles were no vaine, and iugling trickes, to moue laughter amongst pleasant heads: nor yet framed, or deuised for those of grauer wittes to wonder at: but they were wrought for the profit, and commodity of mankind in this mortall life; albeit that be not the chiefe end, wherefore God gaue them this power to worke the same. But his owne glorie (as I said) and the edification of his Church: and therefore when the Apostles at any time sawe, that the afore said kinde of miracles serued not so finely for that purpose: they tooke a contrarie course, as appeareth in the *Actes* 5. chapter, where it is said, that *Ananias* and *Saphira* his wife, fell downe dead at the speech of *S. Peter*, when he tolde them of their wicked dissimulation, and hypocrisie before God, in selling of a certaine possession, and bringing part of the price vnto the Apostles, to the vse of the Church; pretending that they had brought the whole. By which example the people were moued to glorifie God for his iust iudgement vpon these hypocrites; and also were put in feare lest at any time the like offence should lay hold vpon them. Whereas if he had not done thus, it might haue bin a meanes to make them goc on still in their wickedness, and to haue encouraged others to haue done the like. In like manner, in the *Actes*, 13. chapt. when *Saint Paul* caused *Barjesu* to be stricken blinde, for resisting the preaching of the Gospel by *Saint Paul*; wee see what effect it wrought in the conuersion of

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Sergius Paulus. Fortruely all the spirituall giftes of God, giuen and graunted vnto his Apostles, and ministers, in regard of their said calling and function, is for the edification of the Church, and not for the destruction thereof, as Saint Paul saith in the 2. Epist. Cor. cap. 10. vers. 8. in these words: *If I should boast of my selfe somewhat more of our authoritie or power, which the Lord hath giuen vs to edifie, and not to destroy, it should not be to my shame.* Howsoever sometimes they seeme to doe otherwise, yet it is but as the Physician or Chirurgion, who doe not alwaies applie milde & mollifying medicines, but sometimes biting corrosiues, according to the nature and condition of the disease: yea sometimes they cut off a member, for feare of infecting the rest: as the Poet singeth on

Omnia tentanda sed inmedicabile vulnus

Enserescindendum est, ne pars sincera trahatur.

So Paul in the 3. chap. of the 1. Epist. Cor. verse 5. deliuered the man that had committed incest, vnto Satan (as he saith) to the destruction of the flesh, that the spirit might be saued in the day of the Lord Iesus. But of this I haue spoken somewhat afore: wherefore I will go forward to the particular discussing of the afore-said two sorte of miracles. And first of the miraculous gift of healing, because that is first placed in the text.

And the diseases departed from them It is not heere particularly set downe, what kinde of diseases were healed by the Apostle: but it is certaine by the circumstance of the place, that hee cured all whatsoeuer, for curing whereof he sent napkins and partlets: and it agreeth very well to the commission which our Sauour Christ gaue to his Apostles in the 10. chap.

chapter of the Gospel after Saint *Matthew*, verse 1. where it is said, that he gave power vnto his disciples to heale every disease, and every infirmity, that is, all maner of diseases, which the Spirit of God did mooue them to take in hand: and this is confirmed by their continuall practise throughout the whole new Testament, wherein we cannot finde (especially after the ascension of our Saviour Christ) that they euer failed in healing any disease whatsoeuer, which they tooke vpon them to cure. For this extraordinarie power of healing, is not a naturall facultie, but a diuine gift of God, supernaturally inspired by his holy spirit: to whome nothing is impossible, and all, and every thing is of like ealines: yea that which to vs seemeth, nay and is indeede most hard, and difficult, is soonest brought to passe, when as God will haue his glorie shewed (in a speciall manner) thereby, as in this kinde of healing. Wherefore they which pretend this miraculous gift of healing, and cannot, or doe not cure all, but some certaine of those diseases, which they take in hand, are greatly to be suspected: of which sort are those, which amongst vs are called wise, and cunning folkes; whereof some can cure but some one, or a fewe particular diseases: as for example, they which haue a charme for the toothach: a prayer or a blessing for a Fistula, and such like. Others doe professe the curing of all diseases; and yet neither of them both doth alwaies, and at all times performe that which they pretend in this behalfe: no not in those diseases, in curing wherof they would seeme to be most expert. The reason is this: when diseases cannot be cured by naturall meanes, then are they past the diuells reach to heale: and there-

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fore his instruments must needes faile therein. To make this more plaine, wee must note, that amongst all the diseases set downe by the Physitions in their treatises, some are curable, and some are vncurable, I call those curable, which nature either of her selfe alone, or by the helpe of medicines is able to worke out, and expell. Of this sort we see many examples by daily experience, which nature cureth, if shee bee strong, and the cause of the disease light; or if shee be weake, or the cause of the disease stubborne, by the meanes of physicke. Now these kindes of griefes the forcerers can, and do heale: and for as much as some diseases are more difficult then other: yea some are so hardly cured, as that fewe, euen of the best sort of Physitions (except God his especiall assistance) can heale them, whose cure notwithstanding is wrought by these forcerers. Here therefore Satan in these his ministers is greatly honoured, who in regard of the subtilty of his nature, and his long experience (as I haue said before) doth more readily finde out the disease, with all the circumstances thereunto belonging, as also a fit remedie therof, then most men can doe: and yet for all that the disease by man (if hee could hitte vpon the right methode) and that by naturall meanes, not vncurable: for that disease is vncurable from which the partie griued by no naturall meanes, or medicines, can be recovered: of which kinde the Physitions doe account all deepe wounds in the braine, heart, or liuer: also the deuinding of the sinewes asunder, which are deriued from the braine or spirituall marrow to any limme, or member of the body, to giue sense, and moouing thereunto, (whether it bee by a wound, rupture, or
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any such like) causeth a palsie, which is vncurable. So is deafenes, if it haue continued from the birth: as also blindnes, according to that which the blinde man saith to the Pharisees in the Gospel after Saint Iohn, cap. 9. vers. 32. *Since the world beganne was it not heard, that any man opened the eyes of one that was borne blinde.* The like may bee said of them that could neuer smell. An vlcer or sore that is deepe in the liuer, is counted vncurable: and so is an absolute, and exquisite hardnes without sense or feeling in the same: as also in the myle. An vlcer in the bladder likewise is thought vncurable, especially if it be deepe. In like manner no member which is altogether mortified, can be recovered. Now these aforesaid and such like diseases, are iudged simply vncurable; by reason that at no time, nor in any person, they are seene to bee healed. But there are diuers and sundrie other maladies, which are not simply, and altogether so, but onely in regard of some circumstances: as the consuming feuer, which is called *febris hectica*, at the first is easily cured; but after that it is confirmed, it is past remedie: as also that kinde of leprosie, called *Elephantiasis*. The gout likewise, when as it hath continued so long, that hard knobs or knots are of grosse humours ingendred in the ioynts, is esteemed vncurable, according to the saying of the Poet.

Tollere nodos am nescit medicina podagram.

So there are many diseases, which in young folks are healed; but in olde persons they are vncurable: and diuers kindes of feuers are cured in many persons, but in some they admit no remedy, as we see by daily experience: and it is manifest by the 20. chap. of the second booke of the *Kings*, that *Ezechias* was

Irrecouerably sicke, and that (as it is thought) of a *pestilent feuer*, from which oftentimes other are recovered by the helpe of medicines. And albeit hee was restored to health againe, and a medicine applyed vnto his disease; yet was his sicknes deadly, as it is in the first verse of the said chapter. Neither was it cured by any naturall meanes, but supernaturally: as appeareth in the 5. verse, where God saith, that himselfe had healed him, before that any naturall remedie at all was applyed vnto his sore. There are many other vncurable diseases of both sorts, the which it were too long and tedious here to recite: none of all which (beeing past remedy by naturall meanes) can be healed by any charmer, or forcerer, nor by the help of Satan, or any other creature what soener, but onely by the supernaturall power & finger of God: by the which all the holy Prophets, Apostles, and Saints of God from time to time, haue wrought all their miracles: and therefore the miracle of healing. As for the outward meanes & manner which they haue vsed (which is the second thing which I obserued in these miracles:) it maketh nothing at all to the curing of any disease: but whereas the eyes of our vnderstanding are so obscured & blinded, that they cannot see into the inward power, and working of the spirit of God, which is the onely author of this gift and grace of healing: it pleaseth God otherwhiles to put into the mindes of his seruants in these cases, to vse some outward sensible meanes, by the view whereof, as by certaine signes & tokens, men might bee admonished, and further induced to a deeper consideration of Gods hidden working herein. Not that any thing is effected by
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these meanes, for then would the holy men of God haue vsed alwaies one, and the selfe same outward meanes in producing of the same effects: Or els all the same meanes are effectuall alwaies, and in all persons: But the first is false, for our Saviour Christ cured by his word onely, and *Peter* in the 5. cap. *Act.* vers. 15. is said to heale diseases, even with his shadow.

And heere *Saint Paul* is reported to haue cured them with napkins and parrletes. And as for the second we see it cannot be true by common experience: for who cureth now by his shadow onely as *Peter* did. Indeepe many of our sorcerers will seeme like apes, to imitate *Saint Paul* in this place, sending napkins or cloathes vnto those that are sicke: but their working is (as I haue said before) by naturall meanes. For it seemeth very certaine in all reason: That by the same meanes generally, that the diuell inflicteth diseases vpon man, or beast, he doth expell and drive away the same. Now it is euident by many examples, that he inflicteth diseases by naturall meanes: for *Iohannes Langius* in his 38. medicinall epistle reciteth an history of one *Fricke Neucesser*, who being extremely pained in one of his sides, vpon a time laid hold of a naile, that lay vnder the skin there: which naile when the chirurgeon had cut out, and the paine nothing allaied, the man despairing of any recovery cut his owne throat, and afterward being opened before his buriall, (in the presence of many) by two chirurgions, whom he there nameth: there were found in his belly a long round piece of wood, foure knives of steele, partly sharpe, and partly nickt like a saw, and two sharpe instru-

ments of iron, that were more then a spanne long, and haire rowled together in forme like a ball. So *Antonius Benueuius, de admirandis morborum causis*: telleth of a certaine woman of Florence, who being pained with an exceeding great torment in her stomacke, sodainely cast vp by vomit crooked nayles, needles of brasfe, with waxe and lumpes of haire; and lastly a piece of flesh so bigge, that it was thought impossible to be auoided. In like manner *Benedictus Veronensis* in his 7 booke, and 25. chapter saith, that he saw two women dwelling in the same towne, and very familiar friends: which being both extreemely vexed, and tormented with vomiting: one of them (with much adoe) cast vp a great needle, or pinne wherewith women vse to trimme their haire, being crooked after the manner of a hooke, and wrapped together with the haire of a womans head, wherein were infolded the pairings of nayles: the which being voided, she notwithstanding lay as it were strangled, and so dyed the next night. The other cast vp the haire of a womans head, with pieces of glasse, and three peices of a doggs taile dried with the haire vpon it, which if they had beene set together againe, would haue made the length or quantitie of the whole taile. There are many other such like examples of diseases laid vpon mortall men, which might be brought to this purpose: None of all which could possibly be done, but by inchantment: and yet we see that they were done or inflicted, but onely by naturall meanes. Neither can any man prooue the contrary (as I thinke) in any other. The which if it be so, then may we conclude that all these, and such like, which are done by inchantment, are done by natu-

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rall meanes. But some man may object and say: That as one swallow maketh not summer, so a few particular examples cannot inferre a generall conclusion. To this I answer: That many particular examples recited, with the rest all are in generall implied, so that there can no instance be brought to the contrary is a sufficient argument. Besides this the very name giuen by men of former age in latine, to magicians, charmers, sorcerers, inchanters, necromancers, and such like: calling them *veneficos*, doth decipher the manner of their working: as though they made and infused such matter, or medicines, as altereth the nature and temper of those things into which they are infused, and wherewith they are mixed: and the greeke word *φάρμακον*, betokeneth the same thing. Neither do I see wherefore Satan should vse naturall meanes, in the parties before specified, and such like: rather then supernaturall, if it had not past his reach: seeing that he doth for the most part endeavour to couer his dealing (as much as he can) that it may not be espied. As he did when he laid his hand vpon *Iob*, as it appeareth in the first chapter of his booke. And therefore it is to be thought, that he made vse (in the aforesaid persons) of those naturall meanes which came first into his minde, and were nearest at hand for that present time. And as concerning the second kind of miracle, which *S. Paul* is heere said to worke by napkins, and partlets sent vnto the parties griued: To wit the casting out of diuels: the same is to be iudged and said, which hath beene spoken of the miracle of healing: both in regard of the outward, and also of the inward meanes of the same. For as for the inward, which is the onely

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meanes: It is the power and spirit of God alone: and as for the outward manner, it maketh (as I said before) nothing to the working of the miracle. Wherefore they are all in a mighty error, which thinke that Satan can be cast out, by certaine set and conceited words, or characters, as they vse in magicke: For we must not thinke that the diuell is either so simple, or so weake (if God permit him to vse his strength) as to be (as it were) blowne out with the winde, or sound of words: or so timorous, that he may be fraied away with the sight of figures, or characters, when as he durst tempt our first parents in their state of innocency. *Gen. cap. 3.* Nay he was not afraide to set vpon our Sauour Christ, as it is in the 4. cap. of Saint *Luk.* although he was God, albeit in the forme of man, *Phil. cap. 2. vers. 6.* And S. *Peter* likeneth him to a roaring lyon in his first epist. and cap. 5. And our Sauour Christ in the 12. cap. of S. *Mathewes* Gospell, seemeth to compare him to a strong man, which will not yield, till a stronger then he compelleth him. Indeepe sometime he will faigne as though he were forcibly dispossessed by the vaine trickes of magicians, and coniuers: but it is onely to this end, that he may thereby the more strengthen and enlarge his owne kingdome, by bringing into, & detaining men in this wicked error, to thinke that such things are brought to passe by magicall conceits: when as the diuell goeth out of himselfe: euen as when we see two men pulling at a thing, one of them contrary to the other: and the stronger will seeme to be forced to yield, and so letteth goe his hold, but it is when he seeth his most aduantage to give his aduersary the greater fall. Euen so Satan, albeit

beit he may sometime seeme to be forced, yet indeed, and in truth it is but policy, thereby to worke the more harme. For he is not constrained to go out by any such vaine follies, or by any other howsoever vsed, but onely by the meere power and finger of God, as it will appeare by that which followeth in the text.

Then certaine of the vagabond Iewes [exorcists.]
Heerein this verse we see the effect of those miracles, which *Paul* is said to worke in this place in the wicked forcerers: who (when the Apostle had preached the Gospell of our sauour Christ: and by his power, and in his name had done these said miracles, for the confirmation of the same) went about most wickedly to abuse his sacred name, to the establishing of their magicke, and sorcery. For although the name which they are called by, may seeme to haue no badde, but an indifferent significatton, being vsed in the primitiue Church for those, which hauing receiued the gift of working miracles from God, did vse his name in casting out of diuels, and the very etymologie of the word in the originall tongue doth shew the same: Yet it is most euident by the circumstance of this place, that these men were nothing but meere wicked magitians, and namely, of that sort which we call coniurers: who although there be no difference in respect of the substance of their wicked seruing of Satan in this behalfe: Notwithstanding the fashion, and manner of their seruice, seemeth somewhat to differ. For those which we call witches, or forcerers, seeme to be in a more vile, and flauish condition, being alwaies at the diuels commaundement: but these which we terme coniurers,

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will make as though they commaunded the diuell, howbeit they profit nothing thereby, sauing that they serue his turne herein, and sometime their own: so farre forth as their practise may stand with the furtherance of Satans purpose in the same, which is the enlargement of his owne kingdome. Otherwise they may commaund (as they say) and goe without: he will doe what himselfe listeth, and not what they would haue him 'to doe. The which peradventure, when these Exorcistes saw, hauing eftsoues vsed their accustomed manner, and ceremonies of coniuration, and neuertheles many times missing of their purposes: And likewise seeing, and considering the Apostle Saint *Paul*, how he neuer sayled in the working of his miracles by the name of the Lord Iesus: They thought that they would make triall, what they could bring to passe thereby: and so as they traueiled about the country, as fortune-tellers, charmers, inchanters, and such like do with vs, they tooke in hand to cast out diuels, out of those which were possessed with the same, by naming ouer them which had the said euill spirits the name of the [*Lord Iesus*] Marke I pray you the incredible boldnes of these wicked coniurers: who not considering, neither the occasion, end, nor authority whereby S. *Paul* did worke: Nor their owne daunger, which might ensue vnto them thereby: rashly take vpon them to doe such miracles by the name of our Lord Iesus, without any further direction. But such is all kinde of magicke and sorcery being founded neither vpon reason, nor yet vpon common sense: albe it they will seeme to make an art of it. For whosoever shal examine the truth of the grounds, and principles

ciples thereof in their bookes, shall finde no pith, nor any sound matter worth the noting: but onely foolish and vaine trickes, as are circles, characters, and such like: or words not vnderstood: or vainely, or wickedly applied: as in abusing the name of God, or his word, and such like: when they vse them not to that end, for the which they were appointed: as doe heere the aforesaid sorcerers, the exorcists: and therefore for the most part they are frustrate of their purposes, except it be sometime (by God his permission) that the diuell of his owne minde (for causes before rehearsed) doth worke the effect for them. The which when the Emperour, *Nero* saw (as it is recorded in the thirtieth booke, and first chapter of *Plinies* naturall history) who was one that fauoured this wicked craft, no man more, hauing sufficient store of wealth and power: and magitians sent for from all parts of the world to conferre with: and yet for all that, in the end, left it as vaine and friuolous. And common experience doth teach vs euen the very same. For whosoever shall looke into the dealings of those persons, which are accounted the onely cunning men in the world amongst vs, he shall see that they vse no other outward meanes, but a sort of charmes: the most of them so ridiculous and foolish, that a wise man must needs laugh at them, and eue-ry one that hath but a sparke of religion, to loath & detest them: Which are either newly deuised by the diuell and his ministers: or els receiued afore by tradition from one to another. And if so be they vse good words and sensible, which is very seldome in all points: yet are they vttered with an euill intent, thinking by them alone to worke such wonders: as the

exorcists doe heere. Seeing that the words of themselves can doe nothing, how glorious soeuer they appeare, without further authority and power from God. And yet we see that this vaine & wicked craft, and the practises of the same, haue many fauourers in the world, especially of those that are profane, and want knowledge in religion. The which also haue deuised many reasons to vphold the said craft: whereof some of the chiefest I will heere recite.

And first they say, that these cunning men doe vse no euill meanes, and especially the diuell is not the author of this their working. For (say they.) The diuell neither can, nor will doe any good: but these cunning folkes doe good, and therefore they doe it not by the diuell, or by any euill meanes. To answer vnto this argument, we must more deeply weigh and consider of the matter, then it seemeth, that those which framed this argument did. For I thinke they vnderstood not what they meant themselves by this word (*good.*) If they vnderstand thereby that which is absolutely, altogether, alwaies, and in all respects (*good*) then we deny their assumption: for in this manner there is none good but God alone: as our Saviour Christ saith in the 19. cap. of the Gospell after Saint *Matth.* vers. 17. As for all other creatures they are good, so farre forth as it pleaseth God the chiefest goodnesse to esteeme, and accept of them. For whereas it is said in the first chapter of *Gen.* vers. 31. *And God saw all that he had made, and loe it was very good.* We must vnderstand by (*goodnesse*) the perfit estate of all things both generally, and particularly, whereby they were conformable to the will and minde of God the creator, who approoued them

them when they were made. For no creature is good of it selfe first, and for that cause approoued: but because God approoueth it, therefore it is good. Now the Lord seemeth to haue approoued these his creatures, in three especiall respects. First in regard of the beautie, comelines, and glorie of all, and euery creature in their kinde. Secondly in regard of the excellent vertue which God gaue to euery thing. For as hee hath made nothing in vaine, but euery thing to some especiall ende: so hath hee furnished the same with sufficient power and vertue, for the accomplishment of the same end. Thirdly, in respect of the exceeding benefit, and profit, which came by them vnto man. As for the two first, no man will say that in those respects these cunning folke can, or doe any good by reason that they concerne the creatures themselues alone, without any reference vnto man: and we know that no man can make, no not one haire of his head white, or blacke, as it is in the 5 chapter of Saint *Matthewes* Gospel vers. 36. Therefore it must needs be in the third respect, which is in regard of the profite that redoundeth thereby vnto men: so that their meaning is, that whatsoever doth exhibite, doe, or procure any benefit, or profit vnto any man, is by their reason said to doe him good. But let them consider this: that albeit at the first the Lord created euery thing very good, yet since the fall of *Adam* this goodnes of the creature is partly corrupted, and partly diminished: not only in the two first respects, but also, & that especially in the last. For wheras the creatures were in some measure made for mans vse, so when man had transgressed the commandement

of God, both man himselfe fell from that integrity of nature, wherein he was first created; beeing now corrupted and depraved, as well in all the powers & faculties of the body, as of the minde: as it is manifest by the punishment laid vpon the man, and likewise vpon the woman in the 3. chapter of *Genesis*: In so much as Saint *Paul* in the 7. chapter to the *Romans*, vers. 18. in the name or person of al men confesseth, that in him, that is, in his flesh (whereby is meant the whole man, as he is now by nature, consisting both of body and soule) is no good. Yea that we cannot thinke a good thought of our selues, as it is in the 2. Epist. *Cor.* cap. 3. vers. 5. and also the Lord cursed the earth for mans sake: as it is in the afore-said 3. chapter of *Genesis*. The whole creature beeing now subiect vnto vanity, as Saint *Paul* speaketh to the *Romans* cap. 8. So that the creatures are not now so profitable vnto him, as hee is a naturall man, as Saint *Paul* saith in the 1. chapter to *Titus*, vers. 15. That to those that are defiled, and vnbelieving, nothing is pure; but their mindes and consciences are defiled. Whereby it appeareth, that before God hath purified the heart by faith, nothing can doe him good, nothing is pure vnto him. But even as an impure vessell defileth whatsoever is put into it: so whatsoever happeneth vnto the wicked, it is for ther further damnation: and what doth it profite a man if he gaineth the whole world, and lose his owne soule, as our Sauiour Christ saith in the 16. chapter of *S. Matthews* Gospel. And for as much as no man is altogether regenerate in this life, but hath alwaies the flesh striuing and lusting against the spirit. *Gal.* e. 5. v. 17. therefore it pleased God (to the end that they might

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see the haynousnes of sinne, and the grievousnes of the fall of our first parents) to suffer those thinges which were in their first creation ordained for their good, to be even vnto his deere children, an occasion of their fall, albeit not eternally. So *David* beeing a man after God his owne heart, abused that goodly, strong, and healthfull state and temper of his body, which is set downe in the 16. chapter of the first booke of *Samuel*, to the horrible committing of adulterie with the wife of *Urias*: as it is in the 11. cap. of the second booke of *Samuel*: the which no doubt he would neuer haue done, if he had beene a weakeling, and crased with sickenes. The which thing was very well vnderstood by *Alured* king of the most part of this Realme of England, who beeing a faire, comely, and a goodly personage, was therewithall given to the vice of the flesh: wherefore hee desired God to chastise him with some continuall sickenes, whereby he might serue God the better, and yet not be made vnapt to worldly busines: wherefore by the ordinance of God he was taken with the disease called *Ficus*, and was thereof sicke a long time. And the good king *Exechias*, so long as the Lord exercised him vnder the crosse of troubles and sicknes, walked before him in all dutifull humilitie: but after that he was deliuered from them, and restored to health againe, he beganne (as it were) to be lifted vp in the pride of heart, & in the vanitie of his minde, he shewed the Embassadours of the king of Babylon all his treasure, and prouision: as it is in the second booke of the *Kings* chap. 20. and the 32. chap. of the second booke of the *Chronicles*. And what was it that made *David* so grievously to offend God, in numbering of
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the children of Israell: as it is in the second booke of *Samuel*, cap 24. but onely prosperity, health, & ease. The which when he had more deeply considered; and had seene that the Lord had alwaies called him home againe into the right way by aduersity and troubles: he saith in the 119. psalme, vers. 71. that *It was good for him that he was in trouble*. And againe, in the 67. verse of the same psalme he saith, that *before he was troubled, he went wrong, but then did he keepe Gods word, or commaundements*. So that oftentimes, nay for the most part affliction, whether it be in body, or minde, or goods, is more expedient and profitable for the children of God, then worldly pleasure, health, or prosperity. For God is said to chasten his deere children, in the 12. chapter to the *Hebrewes*, vers. 6, 7, & 8. in these words: *Whome the Lord loueth, he chasteneth, and he scourgeth euery sonne that he receiueth. If ye endure chastening, God offereth himselfe vnto you, as vnto sonnes: for what sonne is it that the father chasteneth not? If therefore ye be without correction, whereof all are partakers, then are ye bastards, and no sonnes. And Saint Paul saith in the 9. chapter of the 1. Epist. Cor. vers. 27. that he beate downe his body, and brought it into subiection: lest by any meanes, after he had preached vnto other, himselfe should be reprooued*. The which if it be so, then no maruaile though the ministers of the diuell, the forcerers, are willing to procure sometimes temporall benefits of health, and riches vnto men, seeing (as I haue said before) that oftentimes they are more hurtfull, then profitable vnto them. And it is the soule altogether that Satan hunteth for: the which that he may obtaine, he careth not so much if they enioy worldly prosperity, & felicity for a time.

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For as for worldly, and temporal commodities, they are as well common to the wicked, as to the godly: nay the vngodly doe most flourish in this life, as wee see it daily by experience before our eyes. And it is plainly prooued by diuers places of the scripture: as in the 73. psalme, their prosperity is described, whereat the Psalmist fretted himselfe, as hee saith, when hee did see the prosperity of the wicked: for there are no bandes in their death, but they are lustie and strong, they are not in trouble like other men: And againe, their eyes stand out with fatnes, they haue more then heart can wish. Herewe see that they haue not riches alone, but also they are lusty and strong without diseases of the body: neither are they grieued in minde, as other men; but all things whatsoeuer, yea more then heart can wish, they haue and enioy, as well for their pleasure, as for their profit: as Iob saith in the 21. cap. *Wherefore doe the wicked liue and waxe olde, and growe in wealth? their seede is established in their sight with them, and their generation before their eyes. Their houses are peaceable without feare, and the rodde of God is not upon them. Their bullocke gendreth and faileth not, their cowe calueth, and casteth not her calfe. They send forth their children like sheepe, and their sonnes daunce. They take the tabret and harpe, and reioyce in the sound of the organes. They spend their daies in wealth, and sodainely they goe downe to the grave. As it were without any long, or languishing sicknes. And this happeneth not onely to themselues, but euen vnto their children, to whom they leave plenty also of goods: as it is in the 17. psalme, where the Prophet saith, that God filled their bellies with his hidde treasure, and their children had enough, and left the rest of their substance for*

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their children. The which prosperity of the wicked, when he had set downe, hee concludeth the said 17. psalme with these words. saying: *But I will beholde thy face in righteousness; and when I awake, I shall be satisfied with thine image.* As though he should haue said: Let the wicked triumph as much as they will, for they haue their portion in this life: but as for me, howsoeuer I be troubled and afflicted, I will (as neere as I can with Gods assistance) so liue in godlines, and holines of life, now in this world, as I may attaine vnto eternall ioy and felicity in the world to come. For truly all earthly things are but meere vanities, as the spirit of God saith by *Salomon*, in the booke of the preacher: but godlines is profitable to all things, as that which hath the promise of this life, and of the life to come, 1. Tim. cap. 4. vers. 8. Wherefore we neede not to doubt, but that this will be good and profitable vnto all them which haue it rightly, and soundly wrought in their heart by the spirit of God, whereby they are renewed and regenerated vnto newnes of life, by putting off the olde man with the deedes thereof, and putting on the new man, which is renewed in knowledge, after the image of him that made him. But Satan beeing an aduersarie both to God, and to all the children of men, hath neuer any intent, or meaning, (except it be in hypocrisie) that either himselfe, or any of his instruments, the sorcerers should mooue, perswade, or minister any occasion vnto godlines of life, whereby the soules of men might be saued in the day of the Lord: but only that they should feede & ford them on with temporary benefits, the which by God his permission both the diuell, and his seruants the sorcerers by his helpe, both can, and sometime

time will doe. As the Damsell in the 16. chap. *Act.* vers. 16. is said to bring her master great gaires by meanes of the diuellish spirit of diuination, wherwith shee was possessed. And *Simon* the sorcerer, in the 8. cap. *Act.* is reported to haue purchased such honour by his witchcraft, and magicke, that the people of Samaria extolled him aboue the common condition of men calling him, and saying, that hee was the great power of God. But it will be obiected and said: that riches and honours, and such like, are thinges without a man, and therefore may the rather bee procured by Satan. But health is not so easily to bee wrought; by reason it is within, euen in the bodie of man. Besides that, it is so neere, and deere vnto man, that the diuell will not doe it for him, if he could. So that he neither can, nor will procure health vnto mankind by this reason, howsoeuer he dealerh in other temporall benefits with him. To answer to this obiection, we must consider that (albeit he may seeme to enuie euen worldly commodities, which are bestowed vpon men) yet Satans chiefe drift & maine point that he aimeth at, is the enlargement of his owne kingdome, by the eternall destruction of man in the life to come. The which that he may bring to passe, he leaueth (as they say) no stone vnturned: euen as the greates politicians of the world, who to win a horse, will lose the saddle. So the diuell is content to bestow sometimes temporary benefits vpon men in this world, that their soules may bee damned in the world to come: yea and such is his crafty pollicy, that he feedeth them with those commodities, wherein they take most delight, and whereof they are most desirous; that so hee may the easier drawe

them vnto his lure, whether it be riches, honours, pleasure, health, or whatsoever else. But for as much as this will not serue his purpose in some men, as it appeareth by *Iob*: therefore he vseth (if he may) in them a contrary meanes, namely, vexations and troubles, as he did in *Iob*: seeking thereby to make them desperate. For riches, and honours, procuring vnto them pouerty: and for health, extremity of paine, both in bodie, and minde. Neither can I see any reason (if he be willing) wherefore Satan should not be able, as well to cure diseases in man, as he is to inflict them vpon man; seeing that the one requirith as inward a working in the body, as the other: & it is manifest by diuers places of the scripture, that hee doth insinuate himselfe into the very thoughts of men, and namely, in the 18. chapter of the second booke of the *Chronicles*, vers. 22. where it is said, that he will be a lying spirit in the mouth of all *Achab's Prophets*; and therefore much more into their bodies; the which also otherwhiles he doth possesse: as it is plaine by sundry places of the new testament. Furthermore, seeing that God doth bestow all kinde of temporarie, and worldly blessings, whether they pertaine to the bodie, or to the minde: as are all artes, sciences, and worldly wisedome and learning, as well vpon the wicked, as vpon the godly; as we see by experience: and it is said by our Sauour Christ Iesus, in the 5. chapter of the Gospel after Saint *Matthew*, vers. 45. that God maketh his sonne to shine, as well vpon the badde, as vpon the good: and his raine to fall as well vpon the wicked, as vpon the godly. By these two blessings (to wit) the sunne & raine meaning al other earthly benefits whatsoever, by the figure *synecdoche*. And
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if he deale thus bountifully with wicked men, whose end is destruction with the diuel and his angels: why may he not bestow such like giftes euen vpon the diuell? albeit he abuse the same. We know, that although our Sauour Christ calleth (as it were) *Iudas Iscariote* for his wickednes, and trechery a diuell, in the 6. chapter of Saint *Iohns* Gospel, vers. 70. yet in the 10. chapter after Saint *Matthew*, hee had giuen him the grace of healing diseases, as well as the other Apostles. But to come more neerely to the point which wee haue in handling, wee must remember, that the scripture in diuers and sundry places, as in *Leuit.* 17 7. & *Deut.* 32. 17. & *Ps.* 106. 37. & *1. Cor.* 10. 20. saith, that they which doi worship, and do sacrifice vnto Idols, doe it vnto duels. The which although it be expounded to be spoken, in regard that therein they serued the diuell, and not God: yet it is certaine by diuers auncient histories, that the diuell himselfe did worke by, and in some of those Idols: as *Apollo Dodonens* did speake out of an oake: and *Hermes Trismegistus*, as he is alleadged by *Apuleius* & others, hath these words: *Homo statuas ad similitudinem suam facit: in quas arte magica spiritus inuitat, aut ipsi ad eas ultro accedunt: & hi humano generi futura predicunt*, which may be thus englished: Man maketh Idols or Images like vnto himselfe: into the which he inuiteth or procureth spirits, or else they come into them of themselves: and these do foretel vnto men things to come. And a little after he saith, *Æsculapius Asclepius avus, et Mercurius avus meus, qui apud Hermopolen Ægypti adorabantur, homines erant, quorum corpora seu cadavera sepulta sunt, illius quidē in Libya, at huius in Ægypto, in vrbe qua inde Hermopolis vocatur: sed sub his no-*

minibus columitur demones, quos ego in eorum statuas pellexi. That is *Aesculapius* grandfather to *Asclepius*, & *Mercurius* my grandfather, which were worshipped as gods at *Hermopolis* a city in *Aegypt*, were men, whose bodies or dead corpes are buried, the one of them in *Libya* and the other in *Aegypt*, in the city which thereof is called *Hermopolis*, but vnder these or their names, spirits or diuels are worshipped, the which I haue prouoked or brought into their Images. And truly if the diuell did not worke in, and by them, they could say or doe no more then a stocke or a stone, as the prophet *David* saith, *Psal*, 115. that they haue mouths & speake not, eyes & see not, eares and heare not, noses and smell not, hands and handle not, feete and walke not. The which being so, it followeth of necessity, that whosoever is cured of any disease by any Idol, or Image, is cured by the diuell. Now it is more then probable, that some haue beene cured by Idoles. For we read in the first chapter of the second booke of the *Kings*, that *Ahaziah* king of *Israel* being sicke, sent vnto *Baalzebub*, which was an Idol (which they of *Eckron* worshipped for God) concerning the recouery of his health. And albeit it is there set downe, onely that he sent to know whether he should recouer of his health or not: Yet it is very likely, that wicked men vsed to go to those Idols, as wel to be cured of their diseases, as to know whether they were curable or not. For as in all other things (as neare as he can) the diuell as an ape will imitate God, to set thereby a better colour vpon his wicked dealings: Euen so in this matter of healing, it is most certaine, that Satan by his seruants, & ministers, did the same which God did by his prophets:

prophets: But it is manifest, that the prophets of God did as well cure diseases, as foretell the event thereof: For the damsell which waited vpon the wife of *Naaman* the Syrian, told her mistris, that if her master *Naaman* were with the prophet *Elisha* in Samaria, he would soone deliuer him of his leprosie: The which no doubt shee would neuer haue done, if she had not knowne, or heard that he had done the like before. Nay if it had not beene well knowne, that they which went to the Idol *Baalzebub*, had sometimes obtained their purpose in those cases, *Ahaziah* being a man of that power and authority would not haue sent vnto him.

But to leaue this, & come to their next argument, which is. That oftentimes they vse good and godly words and characters: and therefore their doings are not euill, nor wrought by Satan. But herein they doe mightily bewray their ignorance in the crafty policies of the diuell: who euer (as neare as it is possible for him) will couer his wicked intents and dealings with the cloake of holinesse and honesty, turning himselfe, as the Apostle Saint Paul saith, 2. Cor. cap. 11. vers. 14. *into an angell of light*. For euen as the holy angels in heauen doe indeede performe all duties, and vse al good and godly meanes according to Gods commandements, to the honour of God, and the good of his elect: euen so Satan and his ministers, the forcerers, will seeme to doe the same: albeit they haue alwaies another, yea a contrary entent and meaning. So the diuell in the beginning would not seeme to doe it himselfe, but when there was no humane creature vpon the earth to suborne in that behalfe, he entred into the serpent, vsing him

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to perswade the woman to disobey the commaundement of God, in eating of the forbidden fruit: because he was the wiliest beast of all that God had made: and therefore *Eue* might the rather be drawne thereby, to follow his counsell: which he would seeme to giue vnto her for her good, as one that wished her well, and sought her commodity: when as he went about her eternall destruction, and of all her posterity. And in the 22. cap. of the first booke of the *King*. he did not take a direct course, to shew himselfe according vnto his intention in that action: but he vsed the tongue of the prophets to tell lies: that thereby *Achab* might be perswaded to goe and fall in battell. And albeit they were all of them false prophets, yet they were not so reputed or esteemed of the king, who asked counsell at their hands. And it is manifest in that place, that they pretended the authority and commaundement of God by the suggestion of the diuell, as it is in the aforesaid chapter, v. 11. where it is said that *Zidkiah* made hornes of iron saying, thus saith the Lord *with these shalt thou push the Aramites, untill thou haue consumed them.* We see also in the 4. cap. of Saint *Mathewes* Gospel and likewise in Saint *Luke*. That Satan himselfe in his owne person vsed the words of the scripture to couer his mischieuous intent, when he tempted our Sauiour Christ. The which if it be so, then why may not his seruants and instruments the sorcerers vse the like meanes to colour their wicked practises? Nay whosoever shall looke into their bookes and writings (albeit for the most part they be badly, and without any sense or reason applied) yet he shall find often times very good words and sentences, partly
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out of the scripture, and partly of their owne deuising) the which a man would not thinke to be greatly to be found fault withal, if their intent were good, and their authority from God lawfull and allowed. As it is manifest by histories. That the Aegyptian forcerers vsed in their sorceries these words. To wit: *The god of Israell: The god of the Hebrewes: The god which drowned the Aegyptians, and their king in the red sea.* And is it not most manifest by the plaine words of this text, which I haue in hand, that the *Exorcistes* vsed the same words in effect which *Saint Paul*, and the other holy Apostles of our Sauour Christ did? making (as it were) a charme of the scripture of God? For what is a *Charme* els? but a certaine, or set forme of words, either by themselves alone, or ioyned with characters, without any commission, or especiall authority from God, vsed to the intent, that by them some extraordinary worke, or wonder might be wrought: So that how glorious soeuer, or how godly soeuer the words may seeme to be in outward shew, yet if they be vsed without gods especiall direction, or commaundement to the aforesaid end, they are but meere charmes. Albeit my selfe haue heard some being patrones of these kinds of wicked practises, who haue said: That then it is a charme onely, when as such words are vsed, which are not vnderstood of him which vseth them. The which is confuted in the 58. *Psal.* in these words: *They are as venomous as the poyson of a serpent: euen like the deafe adder, that stoppeth hir eares: which refuseth to heare the voice of the charmer, charme he neuer so wisely.* In which words, the prophet *David* describeth the obstinate wickednesse of his aduersaries, in the court of king

Saul, who hauing beene often reproqued, and told their duty out of the word of truth; did notwithstanding wilfully persist in their sinnes: giuing no eare to that wholesome counsell, where y they might be bettered: much like vnto the adder which will not heare when she should with inchantment be bound, and restrained from hurting with her poison: but stoppeth her eares, least shee should heare the voice of the charmer charming. Now if a charme cannot be vnderstood, what it signifieth, what needeth the adder to stoppe her eares at it? or what wisdom or cunning can be discerned therein? if so be the meaning thereof is not to be knowne what is said or sung? or finally how serueth this comparifon to the purpose of the Psalmist, if no difference may be perceiued betwixt one charme, and another, whether of them is the better, or more wise or cunning. Nay the very etymologie of the word doth insinuate vnto vs, that it may be vnderstood. For it is certaine, that the word (*charme*) is deriued of the Latine word (*carmen*) the letter (*h*) being put in, as we see in the word (*Inchantment*) when as in the Latine word (*incantamentum*) whereof it is deriued, the said letter is not found: but in the french tongue it is put in. Wherefore both these words, viz. (*charme*) and (*inchantment*) seeme to come from the Latines vnto the French men first, and from them to vs by the comming in of *William* the Conquerour: as it appeareth by auncient recordes that (*charmes*) and (*inchantments*) in old time were called (*Spells*), which seemeth to haue the same signification that (*carmen*) hath in Latine, as it may be gathered out of *Chaucer*, where he saith. *Listen to my Spell*, which is as much to say,

say, as Listen to my words, or worke in vers. For a
(spell) as also (*carmen*) among the Latines, is when a
set forme, order or number of words in matters are
(as it were) so religiously to be kept, that it is not law-
full to alter, or chaunge the same. Now because that
in poeticall workes in verse, this is chiefly to be ob-
serued: therefore they are most commonly called
by the aforesaid names. Howbeit, all charmes and
inchantments, by reason that they are also tyed to a
certaine forme, order or number of words, are also
termed (*Spelles*) as (*night-spells*) and (*wood-spells*) and
such like. As also in Latine (*Carmina*) as it is mani-
fest by diuerse Latine authours: and namely, in *Vir-
gil* in his eight eglogue by these words. *Ducite ab vr-
be domum mea carmina ducite Daphnim, &c.* And for
as much as the same were sometimes pronounced
in a singing manner, therefore they were also called
otherwhiles (*Incantamenta*) that is (as we translate it)
Inchantments of the Latine word (*canto*) which doth
betoken (to sing) and also (to charme or inchaunt)
as it is in the aforesaid eglogue: where it is said *Fri-
gidus in pratis cantando rumpitur anguis.* So that heere
we see, that one & the selfe same thing in effect is sig-
nified by diuers words, although in diuerse respects.
Yea and the originall word in the aforesaid 58. *Psal.*
which is there translated a charmer, and in some
translations an inchaunter, doth naturally betoken
one that whispereth, muttereth, or mumbleth, spea-
king softly as it were betwixt the teeth. And because
the charmers, and inchaunters do so, as it is manifest
by experience, and likewise by the 8. cap. of *Esa.* vers.
19. in these words. *And when they shall say vnto you, in-
quire at them that haue a spirit of diuination, and at the*
I 2 south-

fouth-sayers which whisper and murmur, &c. and Esa.
the 29. cap. vers. 4. *Thy voice shall be also out of the*
ground, like him that hath a spirit of divination,
and thy talking shall whisper out of the dust. Where-
fore that we may not strive or contend about words
alone, let vs returne to the very point, and pith of
the matter, which we haue in handling: which is,
what is lawfull in this case, and what is vnlawfull. The
which may easily and briefly bee determined, if wee
call to mind, what I haue said before, concerning the
difference betwixt the seruants of God, and the ser-
uants of the diuell in this behalfe. For seeing that
there be three especiall things required in him that
is a lawfull worker of miracles. First that he haue an
especiall calling from God: secondly, that the means
and manner which he vseth be lawfull, good, & god-
ly: and thirdly, that he doth it to the glory of God,
and the edification of his Church: whosoever wan-
teth any one of these three things in his working,
what words or characters, or what meanes soeuer he
vseth, hee is but a charmer, or inchanter: and the
meanes, or manner which hee vseth, are but meere
charmes, and enchantments; and therefore vterly
vnlawfull, and abominable before God. Albeit some
doe holde that the signe of the crosse is very effect-
all in these cases, as it is much vsed in charmes, & in-
chantments. And to approoue their assertion, they
alleadge the figure which appeared vnto *Constantine*
the great, wherein it was said, that hee should over-
come, as it is in Latine: *in hoc signo vinces*. But this may
be easily answered: That it was not the signe of the
crosse, but of Christs name: for the said figure was
made of two greeke letters conioyned together.

viz.

viz. X) as it is manifest in *Eusebius* in the life of *Constantine*. l. 1. cap. 23, 25. So that it is not *signum crucis*, that did this, but *fides crucifixi*, or rather Christ himselfe. And although it pleased God at that time to shew this signe of the crosse to that Emperour to confirme his faith: yet it followeth not, that that figure was to be vsed afterward to worke wonders by: or that there was any such vertue therein. Nay otherwhiles it cometh to passe, that the same which God hath commaunded to be vsed for a time, vpon especiall occasion knowne to himselfe alone; and hath giuen vertue and power to it, to worke some especiall good vnto his children: doth after lose the same vertue, & is an occasion of falling to them that vse it: as the brasen serpent, which the Lord appointed to be set vp vpon a pole, and whosoever then beeing bitten of the fiery serpents, which are there spoken of, did looke vpon it, recovered health, as it is in the booke of *Numbers*, the 21. chapter, vers. 8. besides that it was a type of our Saviour Christs passion: as it is in the 3. chapter of Saint *Iohns* Gospel, vers. 14. Yet we cannot reade, that euer afterward it wrought the like effect. Yea *Hezekiah* seemeth to be commended in the second booke of the *Kings*, cap. 18. vers. 4. for breaking the same in pieces. But let this suffice concerning their second reason.

The third argument which they vse to defend these forcerers, which they call cunning folkes, is: That they worke these things by the faith of miracles: and therefore by no euill, or diuellish meanes. To this I answer: That if their antecedents were true, I could easily graunt their consequent. But that by no possible meanes can be prooued by them. For albeit

our Sauour Christ in the 17. chapter of the Gospel after S. *Matthew*, vers. 20. saith vnto his disciples. Verily I say vnto you, if ye had faith, as much as is a graine of mustard-seede, ye shall say to this mountaine, remooue thy selfe hence to yonder place: and it shall remooue, and nothing shall be impossible vnto you. Yet it followeth not, that these cunning folke (as they are termed) doe worke by the said kinde of faith. For our Sauour Christ speaketh in that place vnto his disciples, vpon whome he had bestowed the gift of working miracles before: as it is in the 10. chapter of the Gospel by Saint *Matthew*: and yet notwithstanding their faith wauered, so that they could not cast out the diuell out of that childe, as it is in the said 17. chapter of the Gospel after Saint *Matthew*. Even as we see also in *Peter*: who although our Sauour Christ in the 14. chapter of the said Gospel, did bidde him come vnto him walking vpon the sea: yet through infidelitie he had beene drowned, if Christ had not taken him by the hand, and (as it were) againe renewing his former faith, and strengthening it. For it is most certaine, that no man liuing hath the faith of miracles, except the Lord hath first giuen him the grace and gift of working miracles. For seeing that faith is a beleefe: and how can a man beleefe that which he knoweth not? and how can he know without some especiall promise. For to build his faith of miracles simply vpon the word of God alone, as it is generally set downe in the scripture, is not sufficient, vnlesse he haue further an especiall promise, or reuelation from God. For otherwise euery one that beleeueth, might bee a worker of miracles by the same faith, which is false. For *Simon* the sorcerer in the 8. chap.
of

of the *Actes of the Apostles* is said to beleue, and yet had not the gift of working miracles; but would haue bought it for money afterward of *Peter*. Nay it is manifest by the 12. chap. of the 1. *Epist. Cor.* that euen the elect children of God, and those that are workemen, and builders in his Church, beeing of the clergy, haue not all this gift. But will some say: This maketh not so much to the purpose: for why may not our cunning men and women be of the number of those, ypon whome God hath bestowed that gift? To this I answer: That besides that I haue shewed before: that the said grace of working miracles is already ceased: it is requisite, that they shew some especiall promise, or reuelation from God, by the which they doe work. Or else they do but only presume thereof, taking the authority vnto themselves before the same be giuen them; which is most abominable sacriledge. Euen as the Exorcistes doe in this place. For it is not enough to prooue, that they are indued with the grace of working miracles from God: And that they doe that which they doe in this behalfe, by the faith of miracles, because that otherwise they bring to passe such vnwoonted, and extraordinary things as they take in hand. For so it may as well follow: That the sorcerers of Egypt spoken of in the 7. and 8. chapters of *Exod.* did worke by the aforesaid meanes. Which cannot possibly be. For they themselves doe in a manner confesse the contrary: when as in the 19. vers. of the said 8. cap. of *Exod.* they are said to affirme, that the finger of God was there. That is the lies spoken of in the vers. going before were made, and brought forth onely by the almighty power of God. As if they should haue said.

Heere-

Heretofore whatsoeuer we haue done in turning our roddes into serpents: the water into blood: or procuring of frogs: It was by naturall meanes: and such as was ministred vnto vs by Satan our master: But now this causing of lice after such a manner doth passe our cunning, or any meanes that can be vsed by man: but onely by the diuine, and supernaturall power of God, and authority from him. The which we want: and therefore we cannot effect this thing. But as for *Moses* and *Aaron*, they haue their commission from the almighty: and therefore whatsoeuer they haue done in this action of causing these lice, it is by no other meanes saue onely by the finger, and mighty power of God, working by them, and in them: Wherefore it is no maruaile, though they goe beyond vs herein. And it is most apparant by the circumstance of the 8. cap. of the *Act*. That *Simon* the sorcerer did many wonderfull things in the eyes of the people, and yet it is as cleare as the sunne, that he did them not by any godly and lawfull meanes, but onely by magicke: and therefore not by any authority or gift from God, or by the faith of miracles. And truely if so be extraordinary, and wonderfull things were not sometimes wrought by euill meanes, God would neuer haue inueighed so much against the same in the holy scriptures, as it appeareth that he doth in diuerse places thereof. But to goe further with them in this case. If so be that the gift of healing, and other miracles working, be the meere grace and gift of God, being given onely to some especiall body, vpon special occasion (as the truth is) why can these cunning folkes doe nothing without their ordinary set forme of prayers

prayers, or characters, and such like? or so many times repeated? When as our Sauour Christ findeth fault with such things in the 6. cap. of S. Math. Gospell, where he saith to his disciples these words. *viz. When ye pray, make no vaine repetitions as the heathen doe which thinke to be heard for their much babling, be ye not therefore like vnto them.* And why doth one of these sorcerers giue vnto another certain set formes of prayers, or blessings (as they call them) to cure such or such a disease? or to worke these or those wonders, if God alone be the onely author of their working? what (I pray you, is this els? but to tie the power and will of God in this behalfe vnto words, and characters, that is, vnto his creatures, then which there can be no greater Idolatry or sacriledge.

The fourth and last reason which they bring; is not so much to confirme the lawfulness of the action of going to these wizzards, as to induce or insinuate, a tolerableness in regard of the necessity (as it should seeme) thereof. For say they, there are diuerse and sundry kinds of Maladies, which though a man do goe to all the physicians that can be heard of, yet he shall find no remedy: whereas sometimes they are cured by these which are called cunning folkes: and therefore in all likelihood (admit it be not altogether so allowable by the word as the common and ordinary manner of curing by medicines) yet because that there seemeth to be no other meanes left (as it were) to cure the said diseases, we hold it to be tollerable, and in such cases to be vsed without any great offence vnto God: vnlesse we should neglect, and make no account of our health: nay not of life it selfe, which is a most especiall benefit, and gift

of the almighty. To this I answer: That indeede otherwhiles the forcerers by the meanes of Satan doe heale diseases, which many phylitions cannot. The which he is more apt and able naturally to bring to passe then man is, both (as I haue said before) in regard of his nature in his creation: and also his long experience, especially if the diseases be inflicted by him selfe, as many times they be. Yea after such a sort, and by such meanes, that no mortall man can find out the causes or reason of the same as you may perceiue before fol. 41, 42, & 43. And in these cases as our common prouerbe hath, he that hideth can best find, and he that madeth the wound, and he that wrought the grieve best knoweth the cause thereof: and therefore can best cure it, being (as he is) so skilfull in such matters. And as the diuell doth at the first cause certaine diseases, so it is very likely that he continueth, and vpholdeth the same so that by no ordinary meanes they can be cured, and that to this end, that men may seeke to him, or to his instruments for helpe, contrary to the word and commandments of God. The which ought not to be done. For Saint *Paul* in the 3. cap. of the epist. *Rom.* vers. 8. sheweth, that we ought not to doe euill that good may come thereof. And he insinuateth as much in the 6. cap. of the same epist. vers. 1. and 2. Besides this: What good is it (I pray you) that they looke for at these wizzards hands? but onely health, and riches, and such like temporall benefits, which soone passe away; and oftentimes (as I haue prooued before) are cause of the vtter ruine of him that hath them. What madnes is it then for vs, in regard of such momentany and transitory things, in going to such kind

kind of men to procure gods inst iudgement to fall vpon owne heads, vnto our eternall destruction. Yea and sometimes even in this life, God layeth his punishment vpon such offenders (as I haue said before) and as it is manifest by the first chapter of the second booke of the *King*. where the Lord affirmeth by the mouth of *Elias*: that because that *Ahaziah* had sent vnto *Baalzebub* the God of Ekron concerning the recovery of his health: Therefore he should not come off from his bedde where he did lie, but should most certainly die. And we haue a most fearefull example of king *Saul*, of the iudgement of God against this sinne. The which if it be duly weighed and considered according to all the circumstances thereof, it will be sufficient to ouerthrow all excuses of going vnto sorcerers: as it will appeare by the history therof set downe in the scripture. For whereas in the 28. cap. of the first booke of *Samuel* vers. 3. It is said that *Saul*, had put away the sorcerers, and the sooth-sayers out of the land: It followeth in the next two vers. That the Philistims assembled themselves and came and pitched in Shunem. And *Saul* assembled all *Israel*, and they pitched in Gilboa. And when *Saul* saw the host of the Philistims he was afraid, & his heart was sore astonied. Now *Saul* being in this miserable extremity, at the first vsed gods ordinary meanes: and as it is in the 6. vers. he asked counsell of the Lord. And because the Lord did not answer him, neither by dreamers: nor by *Vrim*: nor yet by prophets. The which were meanes whereby often times it pleased God to reueale his will vnto men in those daies. Therefore *Saul* being thus beset with his enemies, and seeing that God did not vouchsafe, albeit he

had sought vnto him in some measure (as he thoght) to instruct him any waies, what he was to doe in this case: whether to yield, or to ioyne battell with the Philistims: neither what successe he should haue in this busines. Therefore (I say) as one that would not, or peradventure (as he thought) that could not stay the Lords leisure, he resolved to leaue off seeking any more vnto him, but to the diuell: & therupon he went to *Endor* to aske counsell of a forceresse which dwelt there, as it followeth in the same chapter. But what was the end of this act of his? Truly a most miserable destruction both of himselfe, as also of many of the Israelites, his subiects, as appeareth most notably, both in the 31. chapter of this booke, and likewise in the 10. chapter of the first booke of the *Chronicles*, where it is said, that the Philistims compelled the Israelites to flie, slue his three sonnes, *Jonathan*, *Abinadab*, and *Melchishna*: and draue *Saul* into such a streight, that he killed himselfe for feare, with his owne sword: and the Philistims finding his body dead amongst the rest of the slaine, hung it vp reprochfully vpon the wall of their city *Bethsan*. And least any should thinke, that this punishment did not happen for seeking vnto such wicked, and abominable sorcerers, it is said in the 13. and 14. verses of the aforesaid 10. chapt. of the first booke of the *Chron.* that *Saul* dyed for his transgression, that he committed against the Lord, euen against the word of the Lord, which he kept not: And in that he sought and asked Counsell of a familiar spirit, and asked not of the Lord: therefore the Lord slewe him, and turned the kingdome vnto *Dauid* the sonne of *Ishay*. Heere in this historie we may plainly perceiue, that no cause,
 or

or occasion can free from punishment; or make the going vnto forcerers tollerable. For then might *Saul* haue had some excuse: who sought not for helpe of them, vntill he was in such distresse and daunger, both of his owne life, and of his peoples, that hee sawe (as it seemed to him) no other way or meanes to escape: neither did hee goe vnto them, vntill hee had first asked counsaile of the Lord: and that hee had (as it were) refused to heare or answer him in this his extremity, by any meanes allowable, as it is heere said. Neither by dreames, nor by *Urim*, nor by Prophets. And yet notwithstanding it is saide in this 10. chapter of the first booke of *Chronicles*, that because he sought, and asked counsaile of a familiar spirit, and asked not of the Lord: therefore the Lord sware him, &c. Where we see that verified, which is spoken in the 18. cap. of *Ezechiel*, vers. 24. viz. If the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominations, that the wicked man doth, shall hee liue? all the righteousness that he hath done, shall not be mentioned; but in his transgression that he hath committed, and in the sinnes that he hath sinned, in them shall hee die. For albeit *Saul* is said in the 28. chap. of the first booke of *Samuel*, vers. 6. That *Saul* asked counsell of the Lord: and the Lord answered him not. Yet because hee left off that good course which hee had begunne, and afterward went vnto a forcerer; it was all one, as if he had not asked counsaile of the Lord at all. He ought rather to haue repented him of his sinnes, and to haue turned vnto the Lord by faithfull, and heartie prayer, and amendment of life: and then no doubt the Lord would haue

hearkened vnto him, and haue graunted his petition, so soone, and so farre forth, as he had thought it meetest, and best for him at least wise in the world to come. This knew king *Dauid* very well, and that was the cause that mooued him in the 2. booke of *Sam. cap. 15.* (when as *Abolon* his sonne pursued him with an host of men, and brought him vnto such a distresse, that he was compelled to flie for the safeguard of his life) to yield himselfe in all humanity vnto the meere mercy, and goodnesse of God: and to waite the Lord's leisure, as it appeareth in the 25. and 26. vers. of the same chapter, by the words which he spake vnto *Zadok* the high priest: who had brought the Arke of God out of the city in that flight, saying vnto him the said *Zadok*, *Carry the Arke of God againe into the citie: If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof. But if he thus say: I haue no delight in thee, behold heere I am, let him doe to me as seemeth good in his eyes.* So that this was his resolution: to depend vpon the mercifull prouidence of God, whatsoever it should please God to doe with him. He did not as king *Saul* had done before him: who sought for helpe and comfort of sorcerers: but as the holy man *Iob* saith, in the 13. cap. and 15. vers. *That albeit the Lord did slay him, yet he would put his trust in him: And this hath beene the course that the Saints of God haue taken from time to time. And this ought to be our course, if we will arriue at the happy hauen of saluation in the world to come. For it is not a thing indifferent, but a matter of exceeding great moment. In so much that whosoever doth not obserue the same, he shall not (without repentance) enter in-*
to

to the kingdome of heaven.

These foure are the chiefe of their reasons which I haue heard. The rest are either of small weight or moment, or els they may be referred to the foure aforesaid: wherefore I will hast to the next words, which the exorcists are heere said to vse in their coniuration: which are these following.

We adiure you by Iesus, whome Paul preacheth.] This speech seemeth to be borrowed of the common course of iudges in their sessions, and such like: who when they would haue any thing done exactly and diligently, doe vse to sweare them vnto it. Euen so in this place, the Exorcists are said to vse the greeke word *ἀρκίζω* of *ἀρκίζω* which is deriued of the nounce *ἀρκω* which signifieth an oath: and so doth the Latine word *adiuro* come of *iurandum* which betokeneth the same thing. As for English terme we haue none (that I know) that can in all points expresse the greeke, or latine word, wherefore we are constrained to make an English word of the Latine, saying (*we adiure*) for the common vsuall word of coniuring in our language, cannot well stand with the sense of this place: Neither doe I know how it hath crept into our tongue in these matters, seeing that it signifieth rather (*conspiring*) when diuerse haue conspired, and as it were sworne together to doe any act. Howbeit according as they are vsed now amongst vs, there is little, or no difference in the meaning: and may be vsed (for the most part) the one word for the other. But notwithstanding in the auncientest translations they vse this word (*charge*) which because it carieth not that (*emphasis*) with it, which the greeke and latine words doe, therefore it is

is altered heere, and (*admirare*) put in for it. But howsoeuer it be, it is most certaine, that these exorcists did mightily offend the maiesty of God in so profaning of the most holy name of Christ Iesus, by making thereof a charme or incantment: and abusing it to their owne priuate fame, and commodity, without any such commission, or authority from God. For euen as all authority and power is appointed by him, in ciuill causes and matters of the common wealth: as it is in the 13. cap. *Rom.* vers. 1. *All power is of God, & the powers that be, are ordeined of God.* So it is in Gods Church: wherein every man hath his place, every man hath his especiall gift, according as it pleaseth God to appoint, and giue him, as it is manifest by the 12. cap. of the 1. epist. *Cor.* And whosoever is not content with that measure which God by his spirit hath bestowed vpon him, but presumeth of greater gifts in this behalfe then he hath, is a vsurper, of which sort were *Corah, Dathan, and Abiram*, in the 16. cap. of the booke of *Numbers*, with their adherents, whose most fearefull punishment is set downe in that place. Nay euen *Uzza* in the second booke of *Samuel*, cap. 6. was stricken with present death, because he touched the Arke of God to stay it, least it should haue fallen, or haue beene hurt: which he seemed to doe of a good intent. The which if it be so, then no doubt the sinne of these exorcists cannot be but most horrible, in abusing thus the name of Christ Iesus: for God will not hold him guiltles that taketh his name in vaine: as it is in the third commaundement. And truely it is very much to be marvelled at, that men of such place, and knowledge, as it may seeme that these were: should fall into such grosse

grosse errors and impietie.

For they were the sonnes of *Scena* a chiefe priest of the *Iewes* which did this.) Now wee know that the priestes lippes should preserve knowledge, and the law should be required at his mouth, for he is the messenger of the Lord of hostes, *Malachy. cap. 2. ver. 7.* Wherefore if it were the duty of all the *Israelites*, to teach their children the preceptes, and commandementes of the Lord, as it is in the 6. cap. of *Deuteronomy. ver. 7. & 8. and cap. 11. ver. 19.* then much more were the priestes bound to doe it, vnto whom all the rest were to refer to light their candle of knowledge. But that seemeth to bee most truly verified of the people in that age, which the prophet *Esay* in the first chapter verse 5. & 6. saith, viz. *The whole head is sick of one and the same disease: the whole heart is heavy: even from the sole of the foote, unto the crowne of the head there is no whole part: but woundes, and swellings, and filthy sores.* For *Iosephus* a *Iew*, one of their owne countrie men, living not long after this time, a most excellent historiographer in his booke, *De antiquitate Iudeorum* cap. 6. and in other places, doth say that this most wicked art of magick was neuer more vsed, then it was in his time. In so much that some doe report in their writings, and those of their owne nation and countrie: that their 70. Senators, and as they terme them in their language the *Sanhedrin*, which were the cheife counsaillours of state amongst them: and were wont to sit with the king for the gouernment of that common wealth were infected with the poison of this art, and had great skill and cunning in the same. Wherefore the afore-said *Iosephus* in the place before alledged hath these words.

L

Erat

Erat tunc temporis *Iudea* latronum, prestigiatorum, & planorum, asylum & spelunca: & certe quia deus extrema *Iudeorum* impietate offendebatur: urbemq; ideo, & templum abominabatur, Romanorum exercitum induxit, ut tanquam per ignem expurgaret. Quin (ait) si Romani vel tantillum eius excidium distulissent, proculdubio aut terra hiatu absorpti, aut nouo diluvio merfi, aut incendio consumpti fuissent. Hæc enim generatio Sodomiticâ ipsa longè sceleratior & flagitiosior erat. Which may be englished thus: At that time was *Iudea* a receptacle and denne of theeues, iuglers, and notable deceiuers. And truly because God was offended with their exceeding great impiety: therefore hee detested also the cittie and the temple, he brought in the army of the Romanes, that thereby he might purge them as it were by fire. Yea (and that more is) if the Romanes had deferred the destruction thereof neuer so little a while, without doubt either the earth had swallowed them vp, or they had beene drowned with some straunge and vnwoonted deluge, or overflowing of waters, or else the fire had consumed them. For this generation was farre more sinneful, and wicked then those that dwelt in Sodom. Here wee see, that this *Iosephus* (who was an eye-witnes and partaker of that misery and calamity, which he wrote of) doth reckon magicke and iugling, or charming, for one of the chiefe capitall sinnes, for the which the cittie of *Ierusalem* was destroyed. And doubtlesse, when men are come to this passe, that they maintaine, and practise magicke, and sorcery, it is a signe that they are come (in a manner) vnto the highest degree of wickednes. For here they seeme to make (as it were) a publike profession of the religion, and seruice of the diuell: whereas

whereas they doe not so altogether in other sinnes except it bee in open blasphemy: wherefore when this is generally practised without controulement in any cittle, or countrey: it cannot possibly bee, but that the Lord must needs bring a vniuersall destruction vpon the same. The which I beseech God to keepe farre from vs: for I am perswaded, that this kinde of wickednes (albeit the good and wholesome lawes which are made against it) was neuer more practised amongst vs, especially for the recouery of health. For many, I might say, most men now a daies (if God doe not restore them to health, when, & how they thinke good, they will leaue Gods ordinarie meanes by physicke, and will goe to forcerers: that is, to the ministers of Satan, which is all one, as to go to Satan himselfe. And although it may be, that they will answer me, and say: that they whome they goe vnto for remedy, doe vse good meanes, and godly words in these cases. Yet it followeth not (as I haue said before) that they are therefore no forcerers. For no doubt, those which *Iosephus* speaketh of, vsed as good meanes in outward appearance: and so do the sonnes of *Scena* in this place. But because this pertaineth not so directly to the verse, which I haue in handling, I will passe to the next words, where I shall haue fitter occasion to speake of this matter, when I come to the 15. and 16. verses. In the which (as I haue said before) is set downe the issue, or euent of the practise of these lewd forcerers, and that in two respects. First, in regard of that which was said vnto them in the 15. verse. And secondly, what was done vnto them in the 16. verse.

The wordes which were spoken vnto them are
EDICW L 2 these,

these, *Iesus I know, and Paul I know, but who are ye?*] The which is an answer of the soule spirit vnto the afore-named forcerers: being as much in effect, as it hee should haue said in this manner. Whereas you forcerers the sonnes of Sceua, doe charge and commaund me so straightly by the name of *Iesus*, to goe out of this man: I see no reason why ye should doe so. Indeed I know *Iesus* to be the sonne of the eternall God: yea God himselfe, equall to the Father as touching his godhead: and therefore of sufficient might & power, euen of himselfe to driue me out of possession where I am. And likewise I knowe *Paul* to be sent, and to haue lawfull power & authority from him, to cast me out: But as for you, and such as you are: I acknowledge you for none such, neither by your selues, nor by any commission from God, to commaund me to goe out: but ye are onely vsurpers, and presume to doe that which ye are not able to performe. For although God doth bestow this grace of casting such as I am out of those men, whom we haue possessed, vpon some men whome it pleaseth him, vpon speciall occasion; yet ye are none of the number of them to whome he hath granted this gift. Therefore in vaine doe ye take in hand to dispossesse me, with your goodly and glorious wordes: for it is not the words which is able to worke such wonders, but it is onely the working power of God, which bringeth such mighty things to passe, as ye shall well see: and so hee caused the man which hee had possessed, to run vpon the said forcerers, and all to beat them, and wounded them, as it followeth in the next verse. Thus wee may perceiue that God doth not tye his power of working miracles vnto words,

words, or characters whatsoever, or howsoever vsed: for then might every one be a worker of miracles, which could vse those meanes: But God bestowerh that grace vpon the person: and that not vpon every one, nor vpon the most part: but only vpon some particular, and that vpon especiall occasion (as I haue said before) and this place doth most evidently prooue: especially in the next vers. where it is said. *The man in whome the euill spirit was, &c.*] We must not thinke that it was this man alone heere spoken of, which dealt thus with these forcerers. For could one poore silly man be able to ouercome so many, being young, (no doubt) and lusty men? who (as it appeareth plainly by the words of the text) did not stand still, and suffer themselves to be thus shamefully intreated and handled, but resisted what they could. For it is heere said, that he ouercame them (as it were) in the combat: and so preuailing against them did driue them out of the house, both naked and wounded: wherefore it was the diuell which was the chiefe actor in this fray: and vsed the man possessed as an instrument, to bring this matter to passe. Where we see that the Lord doth oftentimes especially punish that sinne, wherein men doe take most delight, and thinke that it should be most for their honour, commoditie or pleasure: euen that doth God turne to their greatest shame and confusion: and to his greater glory. So our first parents when they had thought to haue gained pleasure, profit, and wisdom by eating of the forbidden fruit, they lost themselves and their posterity, with all good things els: had not the Lord to the great glory of his mercy saued some of them by the pro-

misfed seed of the woman. And those men in the old world *Genesis*. cap. 11. which imagined to keepe themselves from being dispersed by building of that huge tower, and citie of Babylon: were by the same occasion scattered into all partes of the world. So the faction of *Corah*, *Dathan*, and *Abiram*, dreamed of honour, and preferment, by resisting of *Moses*: in the 16. cap. of the booke of *Numbers*, but it was the cause of their euerlasting shame, and ouerthrow, as it is there set downe. There are infinit examples in the scriptures, which doe inferre the truth of this point: but I will let them passe, and come to the text it selfe, where we may behold these sorcerers most extreamely and shamefully beaten of him, euen of the diuell: by whose seruice in this action they had thought to haue obtained greatest credit. Neither are we hereby to gather that Satan was grieved with this profaning of the name of Christ Iesus, or with this sorcery of theirs. But because God bringeth (as it were) light out of darknesse, and therefore foreseeing that God would turne this their wicked act into his owne glory, and the furtherance of the Gospell: therefore Satan being as it were in a rage for this their vnseasonable vsing of the name of the Lord Iesus in their charmes: at such a time, and in such a place as they did deale thus with them: Whereas at other times, when it might haue serued his owne turne better, no doubt he would haue beene so farre from hurting them for such an act, that he would haue seemed to yield vnto them therein: that thereby he might the better haue confirmed his wicked craft of magicke and sorcery. Nay it is to be doubted, that euen at this time, he would haue giuen place,
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at the aforesaid words vttered by the sorcerers, if the wonderfull prouidence of God had not ouer-rul-
led him: who by this act had determined to glorifie
the Gospel of his sonne Christ Iesus: as it may ap-
peare by the 17, 18, and 19 verses following: where
it is set downe. That after this was knowne, both
Iewes and Gentiles, which dwelt at Ephesus, magni-
fied the name of the Lord Iesus, confessing their
sinnes. And among the rest, those that had vsed
vaine and curious artes; that is, *charmes, inchant-
ments, conisuring*, and other magickall deuises, came
moreouer, and brought their vaine books, and bur-
ned them in the sight of the people. The worth of
them being counted, came (at the least rate) to about
eight hundred pounds. For hereby they were driven
to consider more deeply of the infinit power of the
Godhead of Christ Iesus, to tame the vnbridled
rage, and malice of Satan: and also the wicked vanti-
tie of magickall conceits, whereby these sorcerers
could bring nothing to passe: and finally the punish-
ment of the same which albeit it may seeme not to
be so great to be beaten and wounded: yet whoe-
uer shall weigh the circumstances of the text, shall
finde that it was no ordinarie kinde of combate, that
did drive the beholders into such a maze. But it was
such an one (no doubt) as the like had not bin scene
in their time. And it is very likely, that they did fur-
ther conceiue by this example, of the iust iudgment
of God threatned against such in the scriptures:
wherein the spirit of God doth mightily inueigh a-
gainst this kinde of wickednes: as in the 10. chapter
of *Leuiticus*, vers. 27. he commaunderth, that they
should be put to death in these words. *If a man or a
woman,*

woman, haue a spirit of diuination, or sooth-saying in them, they shall die the death, their blood shall be vpon them. And likewise in the 21. cap. of Exodus, vers. 18. he saith: Thou shalt not suffer a witch to liue. And the Lord himselfe saith in the 3. cap. of the prophet Malachy. vers. 5. that he will come in iudgement, and that he will be a swift witnesse against the sooth-sayers. Wherefore the good king Iosiah in the feare of the Lord, tooke away all that had familiar spirits: and the sooth-sayers, as it is in the second booke of the King. cap. 23. vers. 24. But it may be, that some men will object and say, that these places seeme to be vnderstood of those onely which haue made (as it were) a real contract, or haue priuate conference with the diuell, the which is a thing that themselues will confesse to be abominable: But as for all those which vse any other kind of conceit or deuise: whether by word, character or otherwise, so it be not manifestly wicked and blasphemous: they will defend their doings therein to be good, or at least wise not hurtfull. To these I answer, that let them looke into the booke of God, and they shall finde the one, as well as the other to be condemned: as namely in the 18. cap. of Deut. the spirit of God hath these words. viz. Let none be found among you that maketh his sonne or his daughter to goe through the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of foules, or a sorcerer, or a charmer, or that counselleth with spirits, or a sooth-sayer, or that asketh counsell of the dead. For all that doe such things are abomination vnto the Lord: and because of these abominations, the Lord thy God doth cast them out before thee, &c. VVhere we may evidently see, and perceiue a difference to be made betweene the one and the other,

other, and that not onely contracts, counselling, and conference with spirits is forbidden: but also all other kinds of vaine, frivolous and superstitious artes are counted abominable vnto the Lord: as namely, *witchcraft*. The original words do signifie him which vseth diuining, of which sort are those which will tell of things lost, stolne, or conueied away, and other such like hidden and secret things. Secondly regards of times, as they are which will haue one time more lucky then another: To be borne at one how-er more vnfortunate then at another. To take a iourney, or any other enterprise in hand, to be more dangerous, or prosperous at one time, then at another. As likewise if such a festiuall day fall vpon such a day of the weeke, or such like, we shall haue such a yeare following: and many other such like vaine speculations, set downe by our astrologians, hauing neither footing in gods word: nor yet natural reason to support them: But being grounded onely vpon the superstitious imagination of mans braine: Wherefore this kinde is much spoken against, in the booke of God, as I haue somewhat touched before. The next are the markers of the flying, or noise of foules: as they which prognosticate death by the croaking of rauens: or the hideous crying of owles in the night. Or some misfortune, if a hare do crosse a man: with many other such like vaine and wicked toys. By (*forcerers*) in this place seemeth to be vnderstood, those wicked persons, which take in hand to hurt any man, in his body, or goods: wherefore the old translation termeth them *maleficos*, as it were harme-doers, or workers of mischief. And because these kind of people doe oftentimes vse crafty

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and cunning sleights to bring their matters to passe, therefore they are by *Tremellius* called *Præstigiatores*, of their iugling trickes of legerdemaine, whereby the senses of men being deluded they would seeme to doe one thing, when as they doe another, and that by another meanes then in shew they pretend. And of this sort seeme our witches to be among vs, whose doings in this behalfe it would belong, and needles to recount: seeing that they be so well knowne by common speach, and experience. As for *Inchanters* and *Charmers*, for they are both one, I haue spoken somewhat before, although not all that might be said to that purpose. These are they, which by vsing of certaine conceited words, characters, circles, amulets, and such like vaine and wicked trumpery (by gods permission) doe worke great maruailes: as namely in causing of sicknesse, as also in curing diseases in mens bodies. And likewise binding some, that they cannot vse their naturall powers and faculties: as we see in *night-spells*. In so much as some of the doe take in hand to bind the diuell himselfe by their *Inchantments*. Wherefore those, which we terme *cōiurers*, are not vnfitly to be referred to this kind: and by the same reason the *Exorcists* spokē of in this text. And to speak generally, whosoever worketh any extraordinary wonder, by any of the last aforesaid means of words, characters, amulets, & the like: doth worke by charming, and inchantment: albeit he maketh no contract, nor hath any conference with Satan, as they haue which are spoken of in the next place, which take counsel of spirits in those matters wherein they would haue them to serue their turne, as the damsell in the *Acts*, 16. 16. which had a spirit of diuination,

diuination wherby she procured much profit vnto her master. And the woman in the first booke of *Sam.* 28. 7. to whome king *Saul* went for counsell, when the Philistims came against him. And of these sorts are all those which haue a familiar spirit, or by any meanes doe vse conference with Satan, vpon any occasion, or in any matter wherein they would vse him. These that are heere called (*sooth-sayers*) seeme to be those which doe foretell, and prognosticate things to come: as are alterations of kingdomes, and common wealths, dearth, or plenty of victuall, and such like: as the prophets of God were wont to doe by the speciall motion of Gods spirit: so these would seeme to imitate them in this behalfe, hauing no warrant for the same out of the word, nor any priuate reuelation from God: but are ledder thereunto by some imaginary conceit, or superstition, or els by the instinct of Satan: as were the false prophets in the booke of God: who seeme then especially to be called by that name, when as they fallcely vsed the name of God to confirme their predictions. The next and last kind of magicke set downe in this place is of those which aske counsell of the dead, not that the dead doe or can resolue them in any such doubtfull case, or that they are able by these or any other meanes, to raise them vp againe, being once departed: as it may be prooued both by reason, and diuerse places of the scripture. But because it was so thought and beleued of the people, both in regard that oftentimes it was vsed about the tombs of men deceased: and also by reason that the diuell did appeare vnto them in the forme of those which were dead when they gaue answer to those things which

they were demaunded, as it is plaine by the 28. chap. of the first booke of *Samuel*, where the holy seruant of God *Samuel* is said to bee raised vp by the woman to certifie king *Saul*, what successe hee should haue in the battaile against the Philistines. Neither ought any man to maruaile at this: That I haue cited this last example before, when I spake of those which aske *counsaile of spirits*. For we must not thinke that all the afore-said kindes of magicke, are so strictly to be distinguished, but that they do communicate otherwhiles in some points, one with the other: yet so, as then they are rather to be tearmed compound, then simple, and may in diuerse respects be referred to diuers kinds of magicke, as in the last alleadged example. In regard that the woman did counsaile with a spirit, shee may bee referred to the number of that kinde of magitians. But because he appeared vnto her in the likenes of a dead man, shee may bee called a necromancer, that is, one that asketh counsaile of the dead. And if she vsed any sette forme of words, or characters in this action; then might shee haue beene called a charmer, or inchanter. Finally, if she had done it to haue hurted, or harmed any body, we might haue placed hir among the sorcerers before spoken of. And so in like manner may wee iudge of all the rest, according to the circumstances to be obserued in each kinde of magick. Howbeit it is manifest by the afore-said 18. chapter of *Deuteronomy*, whereas the counsellours with spirits are reckoned for an especiall and seuerall kinde of magitians, that the same doth differ from the other kindes, or at least wise from some of them, euen in this behalfe. So that in all of them, there is not alwaies

wales a contract, or personal conference with Satan, as it appeareth by this present text: where it is probable, that these Exorcists had not the personal consent of the diuell, at least wise in this action: but being vaine and irreligious persons, and having a desire to surpasse other men, tooke vpon them to practise magicke; and because they did see Saint Paul, and the other Apostles to bring to passe such great miracles, by the name of Iesus: therefore they of their owne head, tooke vpon them to doe the like: and to draw the same into their magicall artes (had not the Lord confounded them in their said enterprise) according vnto the common custome of many men in these our daies, who to winne themselves a name in the world, will by all meanes possible procure what magicall bookes they can heare of: and likewise if they know any man to vse any manner, or forme of words, or characters in curing of any disease, or working of any other wonder; they will presently (after they haue obtained the knowledge thereof) put the same in practise also, especially if it carrie any colour, or shew of holines in it; as that of the Exorcists did, thinking it no sinne so to doe. Nay and because they see not an expresse covenant made with Satan herein; therefore they will defend them to bee good: whereas the spirit of God doth condemne this kinde of magicke (for it is no better then magicke) as wel as al the rest. The which the Ephesians in this 19. chapter of the *Actes*, did very well vnderstand: wherefore vpon the view and sight of the iudgement of God vpon the Exorcists, they are said to burne their bookes of curious artes: whereby is meant, not only the grossest kind of magicke, wherein

is a manifest compact, or conference with the diuells but also al vaine, & superstitious deuices of diuining, soothsaying, charming, and such like, which haue no warrant out of the word of God, nor any reason out of the whole course of nature to confirme them: such as they vsed, which in the afore-said 18. chapter of *Deuteronomy*, are said to be *regarders of times, markers of the flying of foules, soothsayers, and charmers*: as also they which diuined by looking into beastes intralls, as many did among the heathen, as it may be partly gathered out of the 21. cap. of *Ezechiel*, v. 26. And it is manifest by histories, that the Ephesians were giuent to such like superstition; for it is recorded in diuers authors: That in the Image *Diana*, which was worshipped at Ephesus, there were certaine obscure words, or sentences not agreeing together, nor depending one vpon another; much like vnto riddles written vpon the feete, girdle, and crowne of the said *Diana*: the which if a man did vse, hauing written them out, and carrying them about him, hee should haue good lucke in all his busineses: and hereof sprung the proverbe, *Ephesia litera*: where one vseth any thing which bringeth good successe. And it is very likely, that a great part of those bookes, which are said to be burned in this 19. chapter of the *Actes*, were filled with such like vaine and friuolous deuices. Of which sort we haue an infinite number also vsed amongst vs, as namely in *Palmerstry*, where mens fortunes are tolde by looking on the palmes of the hands: and also by foredeeming of euill lucke, by pulling on the shooe awry, or by the falling of salt toward one: and likewise of good lucke, if drinke be spilled vpon a man: or if he finde olde iron. And
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furthermore, by erecting of a figure, to tell of holne goods. By the turning of a sieue, to shew who hath bewitched one. By curing diseases with certaine words or characters, or such like: with many more foolish and superstitious vanities, needles heere to recite, seeing that by these fewewe may easily iudge of the rest. All which are an abomination vnto the Lord, in so much as hee overthroweth, and rooteth out whole countries because of the same, as hee did the Chananites before the children of Israel, according as it is set downe in the afore-said 18. cap. of *Deuteronomy*, vers. 13. & 14. And afterward, when the Israelites had committed the like offence, the Lord laid the like punishment vpon them: as it is manifest in the second booke of the *Kings*, cap. 17. vers. 17. where it is said, that they made their sonnes and their daughters to passe through the fire, and vsed witchcraft and inchantment: yea sold themselves to doe euill in the sight of the Lord, to anger him: wherefore the Lord was exceeding wroth with Israel, and put them out of his sight. And if he deale so with whole nations, yea with his owne peculiar people; among whom (no doubt) some were godly and religious, and abhorred the afore-said sinnes: what shall those particular men look for, which do practise the same? and take pleasure therein? truely nothing else, but the heauie and iust iudgement and vengeance of God, to be laid vpon them for this their wickednes: yea sometimes euen in this world, either vpon themselves, or vpon their posterity: but especially eternall damnation in the world to come, with the diuell whome they serue; as it appeareth in the 21. chapter of the *Apoc.* vers. 8. where it is said, that the fearefull, and unbelieuing,

ning, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers: shall have their part in the lake, which burneth with fire and brimstone, which is the second death. Neither let those which goe, and seeke to such vaine wizzards, and superstitious sorcerers for counsaile & helpe, thinke to escape the like punishment. For the Lord in the 19. chapter of *Leuiticus*, vers. 31. forbiddeth the going vnto such in these words: You shall not regard them that worke with spirits, neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God. As if hee should haue said, see that ye make no account of magicians, inchaunters, soothsayers, or any such like vaine persons: and much lesse goe and seeke vnto them for helpe, or counsaile, lest ye be defiled therewith: for it is no better then spirituall fornication: for I am the Lord your God, which doe abhorre all such vncleanenes: who also am able, and will surely punish the same. And therefore hee saith in the 20. chapter of *Leuiticus*, vers. 6. If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them: then will I set my face against that person, & will cut him off from among his people. The which place albeit it seemeth to be meant of earthly punishment only, when as God doth root them so out, that there remaineth no memoriall of them (as it were) in this world, that may sound to the good & credit of them or theirs. Yet it may be vnderstood also of their eternall destruction. For euen as *Abraham*, *Isaac*, and *Jacob* are said, *Genesis*, cap. 25. vers. 8. & cap. 35. vers. 29. & cap. 49. vers. 33. to be gathered vnto their people, when they departed this life: that is, to be reioined into the fellowship of the Saints of God, which were

were gone before them into heauen. So those which seeke vnto sorcerers, inchanters, and such like: when they are said to be cut off from among their people, may thereby be vnderstood to be for ever separated from the company of the faithfull, and to be cast out into hell, with the diuel & his angels. And no maruel though this heauie iudgement bee laid vpon them: for there seemeth to be no more difference in effect betwixt them that seeke to the afore-said sorcerers, and other such like superstitious practisers, then is betwixt a thiefe, and him that is accessarie vnto his felony: or a traytour, and him that consenteth thereunto. For although they bee not chiefe and principall actors in this wicked busines; yet by seeking vnto such persons, they shew their loue, and liking of those means which the afore-said persons do vse, and that they doe giue their consent thereunto, and doe allowe of the same. But what of that will some say? Indeepe if so be that we knew those whome wee seeke vnto, to be such as you would beare vs in hand they were, then your comparison might well holde. But seeing that we are ignorant thereof: nay we doe rather take them to be contrarie, and their meanes, which they vse to be good and lawfull: and therefore we are of this opinion, that wee may goe vnto them without offence to God: albeit vnto others, which are not so perswaded of them, wee thinke that they doe amisse, if they goe vnto such: for whatsoeuer is not of faith, is sinne. To these I answer. That herein their knowledge and iudgement is very shallow: for the principle and ground which they would seeme to stand vpon in this point, is taken out of the 14. chapter of the Epistle to the *Romanes*, and is to bee

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vnderstood of things indifferent onely: as the circumstance of that whole chapter doth set downe vnto vs: of which sort are meates and drinkes, and the obseruation of festiuall daies. The which things, albeit of themselves they be neither good nor bad; yet in regard of the person, and the minde, or intent of him that vseth them, they may sometimes bee otherwise. For he that in vsing them, is not fully settled in conscience, but is in doubt whether the vse thereof be lawfull or not, doth greatly offend: and the reason is alleadged in the 23. verse of the same chapter, where it is said: that *Whatsoever is not of faith, is sinne.* Now it is certaine by the 10. chapter of this Epistle, that true faith is grounded vpon the word of God. Wherefore whatsoever action it bee (let men pretend what they will) if it haue no warrant out of the scripture, it is but a meere imagination of their owne braine, springing either of their own corrupt nature, or else of the suggestion of the diuell: and therefore is wicked and sinnefull. The which thing, if it be so, it followeth of necessity, that the seeking vnto forcerers, charmers, inchaunters, and all such like wizzards, albeit men belecue neuer so much, that they may lawfully do so; yet because that it is not onely not allowed, but also condemned in the word of God: therefore this their beliefe is no true faith, but a vaine & diuellish presumption, and most abominable in the sight of God. Neither will ignorance which they pretend serue their turne, to couer their offence herein; albeit it may sometimes extenuate and lessen the fault: as our Sauour Christ saith in the 12. chapter of the Gospel after S. Luke, vers. 47. & 48. *That seruant which knew his masters will,*
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and prepared not himselfe, neither did according to his will, shall be beaten with many stripes. And he that knew not his masters will, and committed things worthy of stripes, shall be beaten with fewe stripes. So that here wee see, that there is no defence for ignorance: but whosoever he be that sinneth, whether it be of ignorance, or of knowledge, must needs bee punished for it. For, Cursed are all they, which doe not continue in all the commandments of God, as it is in Deuteronomy, cap. 27. vers. 26. And the Apostle Saint Paul saith, in the 2. chap. to the Romanes, vers. 12. that as many as haue sinned without law, shall be punished without law: and as many as haue sinned in the law, shall be iudged by the law. Wherefore as dutifull seruants, in those things which wee know, wee ought to bee diligent to put the same in practise; and if we be ignorant of any thing, we ought to seeke and inquire what the will of God is out of his word, and not to rush forth into those actions, which we know not whether the Lord doth allow or not. But if we seeke for knowledge in those matters, no doubt, but God wil instruct vs therein by his holy spirit, & by his word, as our Sauour Christ saith, Matthew, cap. 7. vers. 7. *Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.* And truely if we would vse zealous prayer, and godly meditation comming vnto them with faith, and humility, and such like, wee shall finde the scriptures, not to be so hard and obscure, to be knowne & vnderstood, as we take them to be; but most plaine & euident, for our comfort and instruction, both in this point concerning those vaine, & friuolous arts, whereof I haue so much spoken: and also in all other matters of faith, & good workes, what we should

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follow,

follow, and what we should eschew: as God in the 30. chapter of *Deuteronomy*, verses 11, 12, and 14. saith, *This commaundement which I commaund this day, is not hidde from thee, neither is it farre off: it is not in heauen, that thou shouldest say, who shall goe up for vs to heauen, and bring vs, and cause vs to heare it, that we may doe it? but the word is very neere vnto thee, euen in thy mouth, and in thy heart, for to do it.* So that it is our own pride, negligence, contempt, or such like sinister affections, which is cause of this our ignorance; and that in some more, and in some lesse, according to the outward meanes of knowledge, and as they are inwardly mooued in this behalfe. In so much that we may hereof gather two kindes of ignorance to be in men. One is, that which although it be not without the afore-said euill affections: yet they doe little appeare in their actions, (no not to the parties offending themselves, and much lesse vnto others) thinking that to be good, which is euill; and that to be euill, which is good. And such was the ignorance of *Saint Paul*, before he was illuminated by the spirit of god, as he saith in the first *Epistle to Timothie*, cap. 1. v. 13. that he was before-time a blasphemmer, a persecutor, and an oppressour: but hee was receiued to mercy, because hee did it ignorantly through vnbeliefe. And yet notwithstanding for all this, hee accounteth himselfe the chiefe of all sinners for the same: and most worthily doth attribute his conuersion to the wonderfull and exceeding great mercy of God alone, who had not onely forgiven him this his sinne, but also had made him a fit vessell, to cary his name abroad, and to preach the Gospel among the Gentiles: whereas he had reiected other of his countrymen,

men, which offended of ignorance as well as he: as it is in the 10. cap. of the Epistle to the *Romanes*, vers. 2. where speaking of the Iewes, or Israelites, he hath these words. *I beare them witnes, that they haue a zeale but not according to knowledge.* The other kind of ignorance is that, wherein malice, and hatred doth preuaile, as it did in the chiefe of the Iewes, which crucified our Sauour Christ, as it is in the 15. cap. of *Ioh.* ver. 22. in these words. *If I had not done those things among them, which no other man did, they should haue had no sin, but now haue they seene, and hated both me and my father.* And to say the truth, not onely this latter kind, but also all of vs, before we are regenerate, are by nature so corrupt, that we cannot but bring forth most vile fruites of wickednesse: and therefore we doe couet naturally rather to be ignorant of gods lawes, and commaundements: thereby thinking to couer the hainousnesse of our sinnes: wherefore our Sauour Christ in the Gospell after Saint *Iohn*, cap. 3. vers. 19. saith, *this is the condemnation, that light is come into the world: and men loued darknes more then light, because their deedes were euill.* Whereupon the Lord in his iust iudgement in times past, seeing they regarded not to know him: euen so he deliuered them up into a reprobate minde, to doe those things which are not conuenient: being full of all vnrighteousnesse: and so forth, as it is in the 10. cap. of the Epistle to the *Rom.* vers. 28, 29, and 30. Euen as he saith also of the Scribes, and Pharises, *Math.* cap. 15. vers. 14. and in them to all other such like: in these words. *Let them alone, they are blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.* As if he should haue said: These men are void of the right knowledge of

religion, and true seruice of God: and yet they will be instructors of others: so that by this meanes they are not onely wilfully ignorant themselues, but endeavour to bring those that will follow their doctrine into the same condition. Wherefore let them alone, let them goe on still therein: and in the end you shall see: nay, it is most certaine (if they be not renewed by faith and repentance) they shall fall both the sorts of them, into the pit of euerlasting destruction. By all this it is plaine, that if we transgresse the commandements of God, in committing of any sinne, it is not ignorance that shall excuse. For then would not the Lord haue commanded sacrifice to be offered for the same, as he doth in the 4. cap. of *Leuit. ver. 2, and 3.* in these words: *Speake vnto the children of Israel: (saying if any shall sinne through ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them. If the priest that is anointed doe sinne (according to the sinne of the people) then shall he offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offering.* The which law is repeated also in the *E. pistle to the Heb. cap. 9. ver. 7.* And the prophet *A. bacuck*, maketh a solemne prayer for ignorances in the 3. cap. of his prophesie. Furthermore the same is manifest in the whole course of the scriptures, by the punishment that hath beene laid vpon such like offenders: as we may perceiue by the 17. cap. of the second booke of the *King.* where when the Lord had cast out the ten tribes of *Israell.* with their king, out of their owne country, for their wicked abominations, & that *Shalmaneser* had caried them away captive with him: he sent other of his own native people to

to supply their roome in *Iudea*: who because they were Gentiles, and had not beene brought vp in true religion, therefore it is said in the 25, and 26. verses of the same chapter: That at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lyons among them, which slew them, wherefore they came to the king of *Ashur* saying, the nations which thou hast remooued, and placed in the cities of *Samaria*, know not the manner of the God of the land: whereupon the king commaunded, to send vnto them a priest of the *Israelites* to instruct them: as it followeth in the next vers. of the same chapter. And in the prophet *Esa.* cap. 3. vers. 13. the Lord hath these words. *Therefore my people goeth into captivity, because they haue no knowledge.* Out of which two places we may note, that the Lord doth not onely, not hold guiltles those offendours, which haue the greatest meanes of knowledge in religion, as were the *Israelites* in times past: as it appeareth by the 13. cap. of the Epistle to the *Rom.* where it is said by Saint *Paul*, that to them were committed the oracles of God, euen as the Gospel of Christ *Iesus* is now vnto vs Gentiles: but also doth punish those, to whome it is not graunted to haue such opportunity to learne. And truely no maruaile. For if we account it lawfull for an earthly prince, to punish those whosoever, which doe dwell within his dominion, if they offend against his lawes being once set forth, though they doe it of ignorance, why should not the king of kings, and Lord of Lords, exact the like obedience vnto his lawes set downe in his holy word, of all those whome it pleaseth him to place in his visible church and kingdome heere vpon earth. For the Lord hath giuen vs his word as a law, where-

in he hath set down whatfoeuer he would haue done learned, or beleueed: and likewise what he would haue vs to eschew: as the Apostle Saint Paul doth say in the 1. epistle to Tim. cap. 3. vers. 16. & 17. that *the whole scripture is giuen by inspiration of God: and is profitable to teach, to improoue, to correct, and to instruct in righteousness: that the man of God may be perfect, and prepared vnto all good workes.* So that whatfoeuer God would haue vs to know, or doe, it is contained in the same. Howbeit we must, as our Sauour Christ saith, *Iob. 5. cap. v. 39. search the scriptures.* It is not enough for vs negligently, and carelessly, and (as it were superficially, to read them: but we must with all diligence, reuerence, & humility, study them: and as the prophet David did: *meditating therein day and night: conferring of one place with another: and considering the drift of the holy Ghost in euery of them: and aboue all things vsing humble and hearty prayer vnto God, that he would graunt vs his holy spirit,* which may so enlighten vs, that we may see those wonderfull things which are contained in his lawes: that we may conceiue aright of the truth in his sacred word. For as Saint Peter, 2. epist. cap. 1. vers. 20. saith: *no prophesie in the scripture is of any private interpretation: that a man may expound it according to his owne mind and imagination, but holy men of God did speake as they were directed, and ledde by the holy Ghost,* as it followeth there in the next vers. who as he is the onely author, and inditer of the Scripture, so he is the onely interpreter of the same, as being alone, priue to his owne meaning. And therefore the Euangelist Saint Iohn, in his first epistle cap. 4. vers. 1. doth bidde vs not to beleue *euery spirit, but to try the*
spirits

spirits whether they be of God or not as if he should haue said. There are many which will make a great shew of religion, and godlinesse, and will seeme as though they had warrant from God for all their dealings, when as it is nothing so. Wherefore beleene not e- uery one vntill you haue first made triall, and exa- mined their actions, by the touch-stone of the scrip- tures, whether God be the author of them or not. The which precept is the prophete spoken of in the 13. cap. of the first booke of the *King*. had obser- ued, he had done well, but because he did not so, but beleued the false tale of the old Prophet, and came backe again contrary to the cōmandement of God: and did eate and drinke in *Bethel* by his procure- mēt: when as the Lord had said vnto him, that he should neither eate bread nor drinke water there. Therefore the Lord said, that his body should not come into the sepulchre of his fathers: which came to passe presently: for he was slaine of a lyon in the way as he returned home, and so was brought againe to Bethel, and there buried. Whereas if hee had first examined the truth of the olde Prophets speech, he had no doubt neuer fallen into that daunger. For he had a sufficient warrant from God afore, for that which he did: vpon the which he might safely haue relyed, if hee would haue gone forward according vnto the same, and not haue hearkened to the de- ceitfull words of the said olde Prophet: vnlesse the Lord himself had giuen him another contrary com- maundement, as otherwhiles he doth in particular cases: as it may appeare by *Genesis*, chap. 22. where after that God had giuen *Abraham* in charge, to sa-
O crifice

crifice his sonne *Isaacke* in the 2. verse of the same chapter: afterward it is said, that the angel of the Lord did bidde him not to doe it, when he had prooued his faith, and obedience therein: till which time, he could by no meanes be drawne from executing the former commaundement of God. Euen so wee, seeing that we are forbidden by the word of God to goe, or seeke vnto any witches, inchaunters, charmers, or any such like vaine, and superstitious practisers: and seeing that ignorance will not excuse vs, as hath beene before declared: it behooueth vs to trie, and examine the dealings of euery one in this case, whether they be of God or not, by their calling in this behalfe, by their meanes they vse, and by the ende whereat they aime, and by all other waies and meanes, which it shall please God to minister by his holy spirit, out of his word; before wee giue credite vnto them, whatsoeuer shew they make of religion, and godlines in this point: lest the Lord in his wrath lay vpon vs, all those plagues & punishments threatened in his word (as hath beene said before) against such persons. There are many other things, which might be fitly, and profitably gathered & noted out of this text, which I haue willingly omitted, both because they haue beene sufficiently handled at large by other men; and also because it was my only purpose at the beginning to vtter that, which I thought meetest concerning sorcery, and such other like wicked, vaine, and diuellish abominations before spoken of. It remaineth therefore now, to exhort euery good Christian to consider diligently, & to make vse of it: and to desire almighty God, that he would
make

make it profitable, which hath beene said, both to
his owne glorie, and to our eternall comfort in
Christ Iesus : to whom with the Father and
the Holy Ghost, bee all honour, praise,
and thanksgiving, now and e-
uermore. *Amen.*

FINIS.



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